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CHAPTER V.

PÂDA I.

Introduction.

In this chapter, the author deals with क्रम (order or sequence.) It is divided by him into six classes. (1) श्रुति क्रम (2) अर्थ क्रम (3) पाठ क्रम (4) स्थान क्रम (5) मुख्य क्रम (6) प्रवृत्ति क्रम. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

श्रुतिलक्षणमानुपूर्व्यं तत्प्रमाणत्वात् ॥ ५ । १ । १ ॥

श्रुतिलक्षणं the definition of श्रुति ; आनुपूर्व्यं following one after the other ; तत्प्रमाणत्वात् by reason of its authority.

1. The definition of श्रुति is the order of following in succession by virtue of its authority.

The author explains what श्रुतिक्रम is. It is an order of following in succession, under a direct authority and expressed by such words as अथ, अधुना or by oblative case or by अव्यय.

Adhikaraṇa II. Dealing with the subject that order is sometimes governed by purpose.

अर्थाच्च ॥ ५ । १ । २ ॥

अर्थात् by purpose ; च and.

2. And by purpose.

The author explains the अर्थक्रम. It is an order determined by the purpose which a text serves. As for example अग्निहोत्रं जुहोति, यवागूं पचति । He performs Agnihotra ; he cooks gruel. There अग्निहोत्र is first but a sacrifice can not be performed without यवागू (gruel) . so the cooking of यवागू will be performed first. It is called logical order अर्थक्रम.

Adhikaraṇa III. Dealing with the subject that order sometimes is not determined by any rule.

अनियमोऽन्यत्र ॥ ५ । १ । ३ ॥

अनियमः not governed by any rule ; **अन्यत्र** at another place.

3. Sometimes it is not governed by any rule.

The author says that sometimes the order is varied by reason of the difference of the recension of the Veda.

Adhikaraṇa IV. Sûtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

क्रमेण वा नियम्येत क्रत्वेकत्वे तद्गुणत्वात् ॥५।१।४॥

क्रमेण by the order ; **वा** on the other hand ; **नियम्येत** is regulated ; **क्रत्वेकत्वे** being in one sacrifice ; **तद्गुणत्वात्** by reason of its being subordinate to it.

4. On the other hand by reason of being subordinate in one sacrifice, (the order of performance) is governed by the order (of reading).

The author propounds his siddhânta view in the sûtra. What he says is that in a main sacrifice, there are many subordinate acts ; these subordinate acts are performed in the order in which the text is read. This is called **पाठक्रम**. The difference between **श्रुतिक्रम** and **पाठक्रम** is that in a **श्रुतिक्रम** there is only one sentence which lays down the order which is called direct, while in the latter there are several sentences which govern the order according to the order of their reading.

अशाब्द इति चेत्स्याद्वाक्यशब्दत्वात् ॥ ५ । १ । ५ ॥

अशाब्द not direct expression ; **इतिचेत्** if it be said ; **स्यात्** is ; **वाक्य शब्दत्वात्** by reason of the sentences.

5. If it be said that it is not a direct expression (of the order) by reason of the sentences.

The objector says that there are different sentences but none of them says directly in what order the acts are to be performed.

अर्थकृते वाऽनुमानं स्यात्क्रत्वेकत्वे परार्थत्वात्स्वेन त्वर्थेन सम्बन्धस्तस्मात्स्वशब्दमुच्येत ॥ ५ । १ । ६ ॥

अर्थकृते for the sake of the sense ; **वा** on the other hand ; **अनुमानं** inference ; **स्यात्** is ; **क्रत्वेकत्वे** in being a one sacrifice ; **परार्थत्वात्** by virtue of dependence on another ; **स्वेन** with its own ; **तु** certainly ; **अर्थे** object, sense ; **सम्बंधः** connection ; **तस्मात्** therefore ; **स्वशब्दं** direct expression ; **उच्येत** is said.

6. On the other hand there is an inference for the sake of the sense in the unity of a sacrifice; by reason of its dependence on another, there is a relationship with its own object; it can therefore be said to be a direct expression.

The author gives a reply to the objector's objection raised in sûtra 5. He says that there is one sacrifice which is one organic whole and there is only one agent. There are several subordinate acts which must be performed in order. There are texts corresponding to the acts; though there is no direct command regulating the order but an inference can be reasonably made that the order of performance of the act, is the order in which the text is read. This amounts to direct expression.

तथा चान्यार्थदर्शनम् ॥ ५ । १ । ७ ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

7. And similarly another case is seen.

The author in order to support his view relies on the Vedic anthorities:

व्यत्यस्तमृतव्या उपदधाति । व्यत्यस्तं षोड़शिनं शंसति । आश्विनो दशमो गृह्यते । तंतृतीयं जुहोति ॥

He arranges bricks in a reverse order in the sacrifice about the seasons. He recites षोडशिन song in a reverse order. He takes the tenth cup dedicated to अश्विन and offers it in the third order.

Adhikaraṇa V. Sûtras 8 to 12. Dealing with the subject that the order depends on the first start.

प्रवृत्या तुल्यकालानां गुणानां तदुपक्रमात ॥५।१।८॥

प्रवृत्या by commencement; तुल्यकालानां of equal time; गुणानां of subordinate acts; तदुपक्रमात by reason of its commencement.

8. By the first start (is determined the order) of the subordinate acts which are to be performed simultaneously by virtue of the first commencement.

In the sûtra, the author explains what is called प्रवृत्तिक्रम. When one commences to do one particular act out of a series of acts without any particular reason, it is called प्रवृत्ति. For example there are 17 horses to be purified, one has to start from a particular place and this determines the order. This is called प्रवृत्तिक्रम or practical order. The first start depends upon chance or the choice of the person who starts.

सर्वमिति चेत् ॥ ५ । १ । ९ ॥

सर्वं all ; इतिचेत् if you say.

9. If you say that all (should be done simultaneously).

The objector says that all the purificatory ceremonies should be performed upon one animal and then they should be performed on another and so on.

नाकृतत्वात् ॥ ५ । १ । १० ॥

न not ; अकृतत्वात् by reason of its being not done.

10. Not so, by reason of its being not done.

The author gives a reply. There will be no continuity of the performance. When one act is performed upon all the animals, then another purificatory act should be performed on the animals in the same order as you started at first.

क्रत्वन्तरवदिति चेत् ॥ ५ । १ । ११ ॥

क्रत्वंतरवत् like another sacrifice ; इतिचेत् if you say.

11. If you say that like another sacirfice ; (सौर्यंयाग.)

The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in सौर्यंयाग. In it, all the sacrificial operations are performed on an animal at a time before killing it.

नासमवायात् ॥ ५ । १ । १२ ॥

न not so ; असमवायात् by reason of there being no relationship of a part with the whole.

12. Not so ; there being no relationship of a part with the whole.

The author says that in the अतिरात्रियाग by way of penance सौर्यंयाग is performed. There is no relationship of a part with the whole between to two यागs. They are independent ; so the analogy does not hold good.

Adhikarna VI. Dealing with the subject that the order sometimes depends upon the position.

स्थानाच्चोत्पत्तिसंयोगात् ॥ ५ । १ । १३ ॥

स्थानात् by position ; च and ; उत्पत्तिसंयोगात् by connection with the original text.

13. By position and the original text.

In a ज्योतिष्टोम sacrifice three animals called (अग्निषोमीय) agniṣomîya सवनीय and अनुबंध्य are killed. Then there is another modified याग called साद्यस्क According to the principle laid down in the सूत्र, killing of the animals in साद्यस्क याग is governed by the procedure in the model sacrifice *i. e.* the ज्योतिष्टोम of which it is a modified form. This is called स्थानक्रम.

Adhikaraṇa VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

मुख्यक्रमेण वाऽङ्गानां तदर्थत्वात् ॥ ५ । १ । १४ ॥

मुख्य क्रमेण with the order of the principal; वा or; अंगानां of the subordinate acts; तदर्थत्वात् by reason of their being subservient to it.

14. The order of the subordinate acts (is governed) by the order of their principal, by reason of their being subservient to it.

The author explains what is called मुख्य क्रम. He says that the order of the subordinate act depends upon the order of the principal.

Adhikaraṇa VIII. Dealing with the subject that among subordinate acts, of मुख्यक्रम and पाठक्रम the latter prevails..

प्रकृतौ तु स्वशब्दत्वाद्यथाक्रमं प्रतीयेत ॥५।१।१५॥

प्रकृतौ in an archtype, model sacrifice; तु again; स्वशब्दत्वात् by reason of the direct authority; यथाक्रमं according to the order; प्रतीयेत should be known, should be followed.

15, In a model sacrifice by reason of the direct authority, the order as laid down should be followed.

When there is a conflict between the पाठक्रम and मुख्यक्रम, the former prevails.

Adhikaraṇa IX dealing with the subject that the order laid down in the *mantra* is to be preferred to that laid down in the *Brahmana.*

मन्त्रतस्तु विरोधे स्यात्प्रयोगरूपसामर्थ्यात्तस्मादुत्पत्तिदेशः सः ॥ ५ । १ । १६ ॥

मंत्रतः from the mantra; तु again; विरोधे on conflict; प्रयोगरूपसामर्थ्यात् by reason of the strength of the accomplishment; तस्मात् because; उत्पत्ति देशः seat of its origin; सः it.

16. Again, on conflict, (the order is governed) by the *mantra*

by virtue of the power of accomplishment (of an act); because the *Brâhmaṇa* is the seat of the origin.

In this सूत्रs the author shows the difference between the मंत्र and ब्राह्मण. The *mantra* determines the form of the sacrifice and is therefore substantive law and the ब्राह्मण deals with the procedure and is therefore adjective law. The former is अंतरंग and the latter is वहिरंग. The author says that where there is a conflict between a मंत्रपाठ and ब्राह्मणपाठ, the former prevails.

Adhikaraṇa X. Sûtras 17-18 dealing with the subject that the चोदना text is preferable to विधायक text.

तद्वचनाद्विकृतौ यथा प्रधानं स्यात् ॥ ५ । १ । १७ ॥

तद्वचनात् by reason of the word of the Veda; विकृतौ in a modified sacrifice, in an ectype; यथा just like; प्रधानं principal; स्यात् is.

17. By reason of the Vedic authority in a modified sacrifice, (the procedure is governed by that of) the principal.

The objector says that the procedure in the (विकृति) modified sacrifice is governed by the order of the principal.

विप्रतिपत्तौ वा प्रकृत्यन्वयाद्यथाप्रकृति ॥५।१।१८॥

विप्रतिपत्तौ in a conflict; वा on the other hand; प्रकृत्यन्वयात् by virtue of its being connected with the model sacrifice; यथाप्रकृति just like that of the model sacrifice.

18. On the other hand when there is a conflict, (the order) is that of the model sacrifice, it being a part of the model sacrifice.

The author says that when there is conflict as to whether the order is that of the subsidiary or of the principal act, it is governed by the order laid down in the model sacrifice because the modified sacrifice is connected with it. चोदक text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the विधायक text makes it obligatory to perform the modified sacrifice. The former lays down the form and the latter makes it a duty. So the *chodaka* text is to be preferred to the विधायक text as to order in a विकृति sacrifice.

Adbikaraṇa XI. Sûtras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.

विकृतिः प्रकृतिधर्मत्वात्तत्काला स्याद्यथा शिष्टम्
॥ ५ । १ । १९ ॥

विकृतिः modified sacrifice ; प्रकृतिधर्मत्वात् by reason of being of the same quality as the model sacrifice ; तत्काला of the same time ; स्यात् is ; यथा शिष्टं as directed.

19. The modified sacrifice follows the order of the model sacrifice ; the time thereof is the same as laid down.

The objector says that according to the rule laid down in the preceding adhikaraṇa, the time of the विकृति is the same as that of the प्रकृति As for example the full and new moon sacrifices are completed in two days ; the साकमेधयाग which is a modified sacrifice will also, according to the principle of the former *adhikaraṇa*, take two days.

अपि वा क्रमकालसंयुक्ता सद्यः क्रियेत तत्र विधेरनुमानात्प्रकृतिधर्मलोपः स्यात् ॥ ५ । १ । २० ॥

अपि वा not so, ; क्रमकालसंयुक्ता along with the order and time ; सद्यः immediately ; क्रियेत is performed ; तत्र there ; विधेः of the command ; अनुमानात् from inference ; प्रकृतिधर्मलोपः omission of the subsidiary acts of the model sacrifice ; स्यात् is.

20. Not so ; (the sacrifice) along with the order and time is performed immediately ; there command prevails over the inference and the order of the model sacrifice is omitted.

The author in the stûra gives a reply to the objection raised in sûtra 19. He says that there is a direct authority in the text that साकमेध is to be performed in a day ; so the time of the full and new moon sacrifices is to be omitted, because here the direct command prevails over the inference as to time.

कालोत्कर्ष इति चेत् ॥ ५ । १ । २१ ॥

कालोत्कर्षः transference of time forward ; इतिचेत् if you say that.

21. If you say that the time should be transferred forward.

The objector says that the time should be extended ; the minor sacrifice of the साकमेध may be performed in the morning and finished on the following day and so on.

न तत्सम्बन्धात् ॥ ५ । १ । २२ ॥

न not ; तत्संबंधात् by reason of its connection

22. Not so, because of its connection.

In this *sûtra* the author gives a reply to the objection raised in sûtra 21. He says that there are 3 यागs performed on the first day आग्नीकवतेष्टिः, सांतपनीयेष्टिः, गृहमेधीयेष्टिः, and four यागs on the second day क्रीडनीयेष्टिः महाहविः, महापितृयज्ञः and प्रसिद्धेष्टि. If the first three यागs are not performed at their respective times on the first day, there will be a confusion. You must complete one याग in the morning, the other in the noon and the third in the evening. You must not leave them incomplete and commence them again on the other day. This Adhikaraṇa is called साकमेधीयन्याय.

Adhikaraṇa XI sûtras 23·24 dealing with the forward transference of the acts preceded by Anuyaja and the backward transference of the acts that are followed by प्रयाज.

अङ्गानां मुख्यकालत्वाद्यथोक्तमुत्कर्षे स्यात् ॥५।१।२३॥

अङ्गानां of the subsidiary acts ; **मुख्यकालत्वात्** by virtue of the time of the principal ; **यथोक्तं** as laid down ; **उत्कर्षे** in the transference forward ; **स्यात्** is.

23. On the forward transference, the time of the subsidiary acts is that of the principal as laid down.

The objector says that when an organic act is performed, the principal act with its subsidiary acts will be performed at their proper time. When transference is made, this can be done under the direction of the text and the time will be that laid down there.

तदादि वाऽभिसम्बन्धात्तदन्तमपकर्षे स्यात् ॥५।१।२४॥

तदादि the first part of it ; **वा** on the other hand ; **अभिसंबंधात्** by reason of the connection ; **तदंतं** the last part of it ; **अपकर्षे** in a trsnsference backward; **स्यात्** is.

24. On the other hand, the first part is taken by reason of its connection (in the case of forward transference) and the last part is taken in the case of the transference backward.

In the उत्कर्ष *i. e.* transference forward, all the acts that follow the अनुयाज are transferred, that is technically called तदादि because that is in the beginning. In the अपकर्ष *i. e.* transference backward, on the other hand, all the acts that precede the प्रयाज are transferred; it is technically called तदंत. In this sûtra the author has given a reply to the objection raised in sûtra 23. This अधिकरण is called तदादितदंतन्याय.

Adhikaraṇa XIII. Sûtras 25-26 dealing with the subject that प्रवृत्तिक्रम determines the precedence of sprinkling of water etc., over the सौमिक.

प्रवृत्या कृतकालानाम् ॥ ५ । १ । २५ ॥

प्रवृत्या by प्रवृत्तिक्रम conventional order ; कृतकालानां whose time is known.

25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the सोमयाग is described. (१) प्रातरनुवाक: (२) प्रचरणीहोमः (३) सवनीय पुरोडाश (४) वहिष्पवमानस्तोत्र. It is so laid down in the Veda. Then the consecration and ornamentation of the सवनीयपुरोडाश is laid down in the text called प्रैष्य. The reasonable order will be (1) प्रातरनुवाक (2) consecration of पुरोडाश (3) प्रचरणीहोम (4) वहिष्पवमानस्तोत्र and (5) ornamentation of पुरोडाश cake. This order is conventional and is effected by अपकर्ष and उत्कर्ष principles laid down in the preceding अधिकरण.

शब्दविप्रतिषेधाच्च ॥ ५ । १ । २६ ॥

शब्दविप्रतिषेधात् by inversion or prohibition of the word; च and.

26. And by inversion or prohibition of the word.

The author gives an additional reason. If you do not accept the conventional order, then the ornamentation of the पुरोडाश cake will be first under the text and the ornamentation of the cake which is the anointing of the cake with ghee can not be done without sprinkling of water on it. So the procedure is governed by the conventional order.

Adhikaraṇa XIV dealing with the subject that in a modified sacrifice only acts connected with the यूप are transferred backwards.

असंयोगात्तु वैकृतं तदेव प्रतिकृष्येत ॥ ५ । १ । २७ ॥

असंयोगात् by reason of no connection; तु on the other hand, वैकृत pertaining to a modified sacrifice; तदेव that alone; प्रतिकृष्येत is transferred backward.

27. On the other hand, by reason of no connection with the modified sacrifice, that alone is transferred backward.

The author in this sûtra lays down what is called यूपन्याय which is just the opposite of तदादि तदंतन्याय. In the case of यूप (sacrificial post) तदादि तदंतन्याय does not apply. So the यूप is only transferred but not the acts connected with it such as अग्निप्रणयन *etc.* The reason is obvious, because यूप is not connected with those acts.

Adhikaraṇa XV dealing with the subject that the दक्षिणाग्निहोम is not transferred forward.

प्रासङ्गिकं च नोत्कर्षेदसंयोगात् ॥ ५ । १ । २८ ॥

प्रासंगिकं accidental; च and; न not; उत्कर्षेत् should not be transferred forward; असंयोगात् by there being no connection.

28. And anything accidental should not be transferred forward, because there is no connection.

When a person aims to do a certain act and another act is accomplished, the latter is प्रासंगिक or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुयाज offering पिष्टलेप and फलीकरन homas are performed. पिष्टलेप is the remnant of the rice flour that is left sticking to the slab and mortar ; फलीकरण means the particles of rice left behind. But as these acts are accidental they are not transferred when अनुयाज is transferred forward.

Adhikaraṇa XVI dealing with the subject that on a new moon day all acts up to spreading of ashes on the sacrificed cake should not be transferred backward.

तथाऽपूर्वम् ॥ ५ । १ । २९ ॥

तथा similarly; अपूर्वं model sacrifice.

29. Similarly model sacrifice.

It is ordained that on the new and full moondays, first the पुरोडाश cakes baked on pans be covered with ashes and then an altar be constructed. As the sacrifices performed on the new and full moon days are model sacrifices, so according to the principle laid down in the sûtra, no backward transference takes place in the case of new moon sacrifice and only the construction of the altar will take place.

Adhikaraṇa XVII. Sûtras 30—34. Dealing with the subject that the सांतपनीया of अग्निहोत्र can not be transferred forward.

सान्तपनीया तूत्कर्षेदग्निहोत्रं सवनवद्वैगुण्यात् ॥५॥१॥३०॥

सांतपनीया; तु on the other hand; उत्कर्षेत् should be transferred forward; अग्निहोत्रं; सवनवत् like a soma libation; वैगुण्यात् by reason of a difference.

30. On the transference forward of the सांतपनीया the अग्निहोत्र is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीया and सवन are understood. The soma juice extracted for सवन is offered in the morning and that extracted at noon is offered at noon. If the morning libation is delayed, the noon libation is necessarily delayed; the सांतपनीया is always performed at noon and the अग्निहोत्र is performed in the evening. If the सांतपनीया is not finished till evening, then अग्निहोत्र will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the सांतपनीया is transferred forward, the अग्निहोत्र will necessarily be transferred forward just as it happens in the case of soma libations.

अव्यवायाच्च ॥ ५ । १ । ३१ ॥

अव्यवयात् by reason of no failure of order; च and.

31. And in order to avoid the break of order.

The objector supports his view by a further reason. By transference of the अग्निहोत्र forward, there will be continuity of the order.

असम्बन्धात्तु नोत्कर्षेत् ॥ ५ । १ । ३२ ॥

असंबंधात् by reason of no connection; तु on the other hand; न not; उत्कर्षेत् should not be transferred forward.

32. On the other hand, there being no connection there should not be a forward transference.

The author gives his own siddhânta view in this sûtra. The अग्निहोत्र is not connected with सांतपनीया so the अग्निहोत्र will be performed at its proper time *i.e.*, in the evening. There will be, therefore, no case of forward transference.

प्रापणाच्च निमित्तस्य ॥ ५ । १ । ३३ ॥

प्रापणात् by accrual; च and; निमित्तस्य of a reason.

33. And by accrual of a reason.

The anthor supports his view by a reason that under the Vedic text the time of the अग्निहोत्र which is evening can not be changed. यदनुदिते सूर्ये प्रातर्जुहुतात्। उदिते सूर्ये प्रातर्जुहोति। सायंजुहोति (तै० ब्रा० २।१।२।७). "One should perform अग्निहोत्र before sun-rise; he performs अग्निहोत्र before sun-rise in the morning; he performs अग्निहोत्र in the evening."

सम्बन्धात्सवनोत्कर्षः ॥ ५ । १ । ३४ ॥

संबंधात् by reason of a connectiou; सवनोत्कर्षः forward transference of the soma libation.

34. By reason of the connection there is a forward transference of the soma libation.

The author replies to the objection raised in sûtra 30 where सांतपनीया is compared with सवन His reply is that the soma libations are connected with each other, so there will be a forward transference. There is therefore no comparison with the case of सांतपनीया which is not connected with the अग्निहोत्र

Adhikaraṇa XVIII treating the forward transference of षोड़शी in relation to उक्थ्या.

षोडशी चोक्थ्यसंयोगात् ॥ ५ । १ । ३५ ॥

षोडशी च and; उक्थ्यसंयोगात् by reason of its connection with उक्थ्य.

35. And षोड़शी (is to be transferred forward) by reason of its connection with उक्थ्य.

There are 8 cups of some juice called उक्थ्या in a jyotiṣṭoma sacrifice; after the completion of उक्थ्या, the षोडशी cup is offered. If for some reason the उक्था offerings are completed till evening, the षोड़शी can not be taken up in the middle of the performance so it will be transferred forward and षोड़शी offering will be made on the completion of the उक्थ्या offerings. The reason is obvious; because they are so closely connected.

END OF PÂDA I.

PÂDA II.

Before we commence this पाद it will be much better if the terms पदार्थानुसमय and कांडानुसमय are explained. If several sacrificial acts are to be performed on several objects, what will be the order? If all sacrificial acts are performed on one object out of several objects, then all sacrificial acts are performed on the second object and so on till all the acts are performed on the next; this procedure is called कांडानुसमय. If on the other hand one sacrificial act is performed on all objects and then the second act is performed on all objects till the last sacrificial act is performed on them; this procedure is called पदार्थानुसमय. In the former, the sacrificial acts are to be performed successively on an object at a time; in the latter the sacrificial objects are to be acted upon successively at a time. This is the difference which ought to be kept in view in the course of the study of this पाद.

Adhikarana I. Sûtras I—2. Dealing with the subject that the victims of the वाजपेय should have their sacrificial acts performed at a time.

सन्निपाते प्रधानानामेकैकस्य गुणानां सर्वकर्म स्यात् ॥ ५ । २ । १ ॥

सन्निपाते in a collection, assemblage; प्रधानानां of the principals; एकैकस्य one by one; गुणानां subordinate acts; सर्वकर्म all acts; स्यात् is.

1. On a collection of the principals, the subordinate acts should, one by one, be performed till all are over.

The objector says that when several animals are to be sacrifically acted upon, all the acts should be performed on each of them till the sacrificial operations on all of them are over. This is what is called कांडानुसमय.

सर्वेषां वैकजातीयं कृतानुपूर्व्यत्वात् ॥ ५ । २ । २ ॥

सर्वेषां of all; वा on the other hand; कृतानुपूर्व्यत्वात् by reason of maintaining the sequence.

2. On the other hand, one kind of sacrificial act be performed on all, in order to maintain the order.

The author says that one kind of sacrificial act should be performed on all objects at a time so that the order may not be broken up. This is called पदार्थानुसमय.

कारणादभ्यावृत्तिः ॥ ५ । २ । ३ ॥

कारणात् by a reason; अभ्यावृत्तिः the repetition.

3. There is a reason for the repetition.

The auther says in reply to the objector that in अश्वप्रतिग्रहेष्टि there is a reason for acting upon the principle of कांडानुसमय. There are several पुरोडाशs; if yon proceed upon the principle of पदार्थानुसमय the first पुरोडाश cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This sûtra has been independently treated by some commentator as a separate अधिकरण. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikarana III. Sûtras 4—5. Dealing with the subject that कांडानुसमय is to be adopted in taking handful of materials and sacrificial pans.

मुष्टिकपालावदानाञ्जनाभ्यञ्जनवपनपावनेषु चैकेन ॥ ५ । २ । ४ ॥

मुष्टि taking handful of sacrificial material; कपाल taking the sacrificial pans; अवदान oblations; अंजन collyrium; अभ्यंजन anointing, वपन getting shaved; पावनेषु sprinkling of water for purification; च and; एकेन one by one.

4. And in the case of taking handful of sacrificial material, sacrificial pans, oblations, collyrium, anointment, getting shaved, sprinkling of water for purification, (the procedure is) one by one.

The objector says that in these cases, the priciple of पदार्थानुसमय applies.

सर्वाणि त्वेककार्यत्वादेषां तद्गुणत्वात् ॥ ५ । २ । ५ ॥

सर्वाणि all; तु on the other hand; एककार्यत्वात् by reason of being one act; एषां of these; तद्गुणत्वात् by reason of their being its quality.

5. On the other hand they are all (one) by reason of being one act, they being subsidiary to it.

The author refutes the view of the objector and says that they are parts of one whole; so the principle of कांडानुसमय should be adopted.

Adhikaraṇa IV. Dealing with the subject that the principle of कांडानुसमय applies to an oblation till the end of the offering.

संयुक्ते तु प्रक्रमात्तदङ्गं स्यादितरस्य तदर्थत्वात् ॥५।२।६॥

संयुक्ते in a conjunction or relationship; तु again; प्रक्रमात् from the commencement; तदंगं its part; स्यात् is; इतरस्य of the other; तदर्थत्वात् by reason of its being subservient to it.

6. Again in a relationship by reason of its commencement, it is its part because it is subservient to another.

When there is a relationship of a principal and subordinate, the act must be completed till the whole with its part is over; this relationship can not be set aside. When an oblation is taken first, all the sacrificial operations should be performed upon it and then it should be offered to a god. This is done under the principle of कांडानुसमय In the method of पदार्थानुसमय the object is the principal and in the कांडानुसमय, the act is principal.

Adhikaraṇa V. Sûtras 7-9. Dealing with the subject that the principle of कांडानुसमय applies from the time of anointment till tying round of a string to a sacrificial post.

वचनात्तु परिव्याणान्तमञ्जनादिः स्यात् ॥ ५ । २ । ७॥

वचनात् by reason of the authority; तु again; परिव्याणांतं to the end of tying round of a string; अंजनादि anointment &c., स्यात् is.

7. Again, under a direct authority, the anointment &c., to the end of tying round of a string continue.

The author gives his own siddhânta view. The anointment &c., include anointing, erecting, measuring, and tying a string round a यूप. The question is whether these acts should be performed on one यूप and then on the second यूप and so on. The reply is, according to the author, in the affirmative *i.*, *e.*, the method should be the कांडानुसमय.

कारणाद्वा(न)वसर्गः स्याद्यथा पात्रवृद्धिः ॥ ५ । २ । ८॥

कारणात् by a reason; वा or; अवसर्ग relinquishment; स्यात् is; यथा just; पात्रवृद्धि addition of a vessel.

8. Or there is relinquishment (of the past) by a special reason just as the addition of a vessel.

In an अनुयाज, पृषदाज्य consisting of clarified butter and curd is offered and in a प्रयाज only clarified butter is offered. When an अनुयाज offering is made, another vessel for पृषदाज्य separate from that which is used for प्रयाज offering is taken. The objector says that just as there is a change of vessel in these offerings, so there will be a relinquishment of one यूप after performing one sacrificial act. He means to say that the principle of पदार्थानुसमय applies. When one यूप is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थानुसमय. When one act is performed on the first यूप, it is left off; then the second यूप is sacrificially acted upon.

न वा शब्दकृतत्वान्न्यायमात्रमितरदर्थात्पात्रविवृद्धिः ॥ ५ । २ । ९ ॥

न वा not so; शब्दकृतत्वात् by reason of the direct authority; न्यायमात्रं matter of inference only; इतरत् other; अर्थात् by a reason ,पात्र विवृद्धिः addition of a vessel.

9. Not so; by virtue of a direct authority; the other is a matter of inference only; there is a reason of an addition of a vessel.

The author in this sûtra gives a reply to the objection raised in sûtra 8. He says that the principle of कांडानुसमय is directly laid down, while the principle of पदार्थानुसमय is an inferential matter. So the former method should be adopted. अंजनादि यजमानो यूपं नावसृजेत् आपरिव्याणात ॥ "A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it."

Adhikaraṇa VI. Sûtras 10–12. Dealing with the subject that the principle of पदार्थानुसमय applies to the offerings, *viz.* दैवत &c.,

पशुगणे तस्यतस्यापवर्जयेत्पश्वैकत्वात् ॥ ५ । २ । १० ॥

पशुगणे in an assemblage of animals; तस्य its; तस्य its; अपवर्जयेत should be completed; पश्वेकत्वात by reason of the one class of animals.

10. On an assemblage of victims, each victim should have the complete performance, they being of the same class.

The objector's position in this sûtra will be better understood, if animal sacrifices are explained. निरुढ पशुबंध is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अवदान. There are three offerings, the first is to the main gods; it is called दैवत; the second is an offering to the स्विष्टकृत् fire which is called सौविष्ट कृत्; and the third is eaten up by the priest. It is called ऐड. This is the general rule. The वाजपेय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method called कांडानुसमय should be adopted as laid down in the preceding adhikaraṇa.

दैवतैर्वैककर्म्यात् ॥ ५ । २ । ११ ॥

दैवतैः by means of दैवत; वा or, on the other hand; एककर्म्यात् by reason of one act.

11. On the other hand by the दैवत, because it is one act.

The author gives his own view in the सूत्र. He says that in the वाजपेय sacrifice, प्रजापति is the chief diety. So the flesh of all the animals should be first offered; then after this, portions of flesh should be given to स्विष्टकृत् fire and then the remaining portions of all animals should be eaten up by the priest. This can be done only under the principal of पदार्थानुसमय and thus the entirety of the act can be maintained.

मन्त्रस्य चार्थवत्त्वात् ॥ ५ । २ । १२ ॥

मंत्रस्य of a mantra ; च and ; अर्थवत्त्वात् by reason of its serviug the purpose.

12. And by reason of the mantra having its purpose fulfilled.

The author gives an additional reason in support of his view. When the heart of an animal is cut, मनोता psalm is recited by the मैत्रावरुण priest. If you act upon the principle of कांडानुसमय, the manota मंत्र will be repeated each time on taking out the heart from each animal. But this is not the practice. So the practice also supports the principle of पदार्थानुसमय.

Adhikarana VII. Sûtras 13—15. Dealing with the tantra nature of the pestle and mortar in a sacrifice called नानावीजेष्टि.

नानाबीजेष्वेकमुलूखलं विभवात् ॥ ५ । २ । १३ ॥

नानावीजेषु in different seeds ; एक one ; उलूखलं mortar ; विभवात् by reason of its power or capacity.

13. In the case of many seeds one mortar (is sufficient) by reason of its capaity.

In the headnote the word तंत्र is given. It is defined in chap. XI. If by one performance, several benifits accrue, it is called तंत्र. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called तंत्र. This is what the author says in the सूत्र.

विवृद्धिर्वा नियामादानुपूर्व्यस्य तदर्थत्वात् ॥५।२।१४॥

विवृद्धि: mainfold ; वा or ; नियमानुपूर्व्यस्य of the order of reading (पाठक्रम) ; तदर्थत्वात् by reason of its being subservient to it.

14. On the other hand there must be many, because the order based on पाठ is for that purpose.

According to the पाठक्रम there must be spreading of the deer-skin under the mortar, placing of the pestle, consecration of the substance and finally pounding it. So there must be as many mortars as there are substances. This is the position of the objector.

एकं वा तण्डुलभावाद्धन्तेस्तदर्थत्वात ॥ ५ । २ । १५॥

एकं one ; वा on the other hand ; तंडुलभावात् by reason of being rice ; हंतेः till the end of preparation ; तदर्थत्वात् by reason of its being for it.

15. On the other hand, it is one, by reason of all being rice till their preparation, because pulverisation is for it.

All the different acts such as spreading of the deer skin &c., are for the preparation of rice ; they constitute one act and one mortar is therefore sufficient. This is the principle of पदार्थानुसमय.

Adhikaraṇa VIII. Dealing with the difference of vessels in प्रयाज and अनुयाज offerings when अग्निषोमीय animal is sacrificed.

विकारे त्वनूयाजानां पात्रभेदोऽर्थभेदात्स्यात् ॥ ५ । २ । १६ ॥

विकारे in a modified sacrifice; तु again; अनुयाजानां of अनुयाज offerings; पात्रभेदः difference of vessel; अर्थभेदात् by the difference of objects; स्यात् is.

16. Again in a modified sacrifice, there must be a difference of vessels for अनुयाज offerings by reason of the difference of purpose.

The ज्योतिष्टोम sacrifice is based on both model and modified sacrifices. There is an अग्निषोमीय animal killed and the parts are offered to Agni and Soma ; at that time प्रयाज and अनुयाज offerings are made. The प्रयाज offering consists of clarified butter and curd called पृषदाज्य ; so necessarily two different vessels will be required.

Adhikaraṇa IX. Sûtras 17-20. Dealing with the precedence of उपहोम to नारिष्टहोम.

प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्यान्नह्यचोदितस्य शेषाम्नानम् ॥ ५ । २ । १७ ॥

प्रकृतेः of the model sacrifice ; पूर्वोक्तत्वात् by reason of being mentioned first ; अपूर्वं new, not mentioned, subsidiary of a modified sacrifice ; अंते in the end ; स्यात् is ; न not ; हि because ; अचोदितस्य not so ordained ; शेषाम्नानं ordaining as subsidiary.

17. The (प्रकृति) model sacrifice (first), by reason of its being mentioned first; and (विकृति) modified sacrifice in the end, because of that which is not mentioned is ordained as subsidiary.

In the Vedas, the model sacrifice comes first ; then the modified sacrifice ; the qualified is known: it is the model sacrifice. Thus what is known, is made the means of describing what is unknown. The qualities are des-

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cribed to convey the full sense of that which is not fully known. This is the relationship between the known and the unknown or between the अपूर्व and the अनुवाद. The qualities of a model sacrifice are known by the चोदक text. Certain उपहोमs (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice' नारिष्टहोम is performed in the model sacrifice. So in a modified sacrifice both नारिष्टहोम and उपहोम are performed. What is their order? According to the rule laid down in the present sûtra, first नारिष्टहोम should be performed and then उपहोम. So the प्रकृति is अंतरंग and विकृति is वहिरंग. Those parts without which a whole can exist and which are yet essential are characterised as शेष. This is the distinction between (शेष) inseparable accident and (अंग) an essential quality.

मुख्यानन्तर्यमात्रेयस्तेन तुल्यश्रुतित्वादशब्दत्वात्प्राकृतानां व्यवायः स्यात् ॥ ५ । २ । १८ ॥

मुख्यानंतर्यं immediate sequence of the principal ; आत्रेयः Risi आत्रेय; तेन with that; तुल्यश्रुतित्वात् by reason of being based on equal authority ; अशब्दत्वात् by reason of non-mention ; प्राकृतानां of those connected with the model sacrifice ; व्यवायः intervention ; स्यात् is.

18. (In a modified sacrifice) there is an immediate sequence of the principal; (such is the opinion of) Âtreya by reason of its equal authority with the principal. As the acts of the model sacrifice are not mentioned, there will be an intervention (break).

The objector says on the authority of आत्रेय that there is an equally binding text by which in a modified sacrifice, first the principal sacrifice, then the उपहोमs and lastly the नारिष्टहोम are to be performed.

अन्ते तु बादरायणस्तेषां प्रधानशब्दत्वात् ॥ ५ । २ । १९ ॥

अंते in the end ; तु on the other hand ; वादरायणः ; तेषां of these; प्रधानशब्दत्वात् of their being meant in the text as प्रधान.

19. On the other hand, according to वादरायण in the end, by reason of their being mentioned as principal.

The author gives the view of his own master वादरायण in order to refute the argument of the objector based on the view of आत्रेय. He says that the नारिष्टहोमs are reckoned according to the Vedas among the principal ; so in a modified sacrifice, first the principal oblations and then the नारिष्टहोम and subsequently उपहोम should be performed.

तथा चान्यार्थदर्शनम् ॥ ५ । २ । २० ॥

तथा similarly; च and; अन्यार्थदर्शनं seeing another case.

20. And similarly there is another case seen.

The author in support of his view quotes the authority अध्वरस्य पूर्वंसथाग्ने रूप प्रैत्येतत्कर्म यदग्नि कर्म । "The ceremony pertaining to अध्वयु comes first; आग्नेय follows next; that which pertains to Agni, is this act."

Adhikaraṇa X. Dealing with the precedence of gambling over the अभिषेक ceremony.

कृतदेशात्तु पूर्वेषां स देशः स्यात्तेन प्रत्यक्षसंयोगान्न्याय-मात्रमितरत् ॥ ५ । २ । २१ ॥

कृतदेशात् having laid down the order; तु on the other hand; पूर्वेषां of the first; स that; देशः order; स्यात् is; तेन with that; प्रत्यक्षसंयोगात् by reason of the direct mention; न्यायमात्रं inferential; इतरत् the other.

21. On the other hand what order has been laid down of the first, that order shall be followed; because that is directly connected and the other is only inferential.

In a राजसूय sacrifice it is laid down that gambling should be done first and then the bath called अभिषेक. This order should be strictly followed under the direct authority and sequence laid down by आत्रेय and वादरायण is only a matter of inference. अक्षैर्दीव्यति । शौनः शेपमाख्यापयति । माहेंद्रस्य स्तोत्रं प्रत्यभिषिच्यते । "He plays with dice; repeats the story of शुनः शेप; he sprinkles water as the माहेंद्र hymn is sung."

Adhikaraṇa XI. Dealing with the subject that सावित्रहोम &c., take precedence over दीक्षणीया.

प्रकृताच्च पुरस्ताद्यत् ॥ ५ । २ । २२ ॥

प्रकृतात् from the acts of the model sacrifice; च and, पुरस्तात् prior; यत् that.

22. Those acts that are mentioned prior to the acts of the model sacrifice shall be performed in that order.

It is laid down in तैत्तरीयसंहिता that before दीक्षणीया is performed, सावित्रहोम, उखासंभरण are performed, altars of bricks are erected and parts of an animal are sacrificed. What is their order in a modified sacrifice?

In the model sacrifice दीक्षणीया is performed. According to the principle laid down, the दीक्षणीया will come first but in the view as laid down in the present sûtra the सावित्रहोम &c., as laid down in the तैत्तरीयसंहिता will come first. यएवंविद्वानग्निं चिनुते । सवित्राणिजुहोति । "Knowing this he establishes fire ; he performs सावित्रहोम."

Adhikarana XII. Dealing with the subject that the purificatory ceremonies connected with the sacrificer shall take precedence over tying of the gold piece round his neck.

सन्निपातश्चेद्यथोक्तमन्ते स्यात् ॥ ५ । २ । २३ ॥

सन्निपातः a large number of acts ; चेत् if; यथोक्तं as said ; अंते in the end; स्यात् is.

23. When there are several acts to be performed, they shall be performed in the end as described.

When there is no पाठक्रम to guide us, the principle laid down in sûtra 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणीया ; 2nd रुक्म बंधन tying of gold round the neck and उखासंभरण tying of a sling with fire round the neck. First, acts connected with the model sacrifice should be performed and then those connected with the modified sacrifice will come next.

END OF PÂDA II.

PÂDA III.

Adhikarana I. Sûtras 1—2. Dealing with the subject that the eleven number of प्रयाज &c. accomplishes all.

विवृद्धिः कर्मभेदात्पृषदाज्यवत्तस्यतस्योपदिश्येत ॥ ५ । ३ । १ ॥

विवृद्धिः increase ; कर्मभेदात् by reason of the difference of act ; पृषदाज्यवत् like पृषदाज्य (clarified curd) ; तस्य of that; उपदिश्येत let it be laid down.

1. The increase is by virtue of the difference of acts just like पृषदाज्य ; let it be then laid down (separately) for each.

The sûtra embodies the पूर्वपक्ष view. The objector says that there is a preparation of curd and clarified butter each time for अनुयाज offering; so when प्रयाज offering is made, it should be made eleven times.

अपि वा सर्वसङ्ख्यत्वाद्विकारः प्रतीयेत ॥ ५ । ३ । २॥

अपिवा or also, not so; सर्वसंख्यत्वात् by reason of all numbers; विकारः modification; प्रतीयेत is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The पृषदाज्य is not prepared each time. The number 11 is made up thus. There are five offerings in a प्रयाज and repeated twice, the number comes to 10 and the last offering which completes the whole sacrifice makes the eleventh. The पृषदाज्य once made is sufficient for eleven times.

Adhikaraṇa II. Dealing with the स्वस्थान repetition of the 1st &c, and the 3rd उपसद offerings.

स्वस्थानात्तु विवृध्येरन्कृतानुपूर्व्यत्वात् ॥ ५ । ३ । ३ ॥

स्वस्थानात् from their own place; तु again; विवृधेरन् should increase; कृतानुपूर्व्यत्वात् by reason of the established order.

3. Again (they) should increase from their own place by reason of the order that is already established.

There are two terms which should be explained. स्वस्थान and दंडकलित. Three उपसद offerings are to be made in an अग्निचयन; 1st on the first day and so on. They are to be repeated twice. How are they to be repeated? Should the offerings be made from the 1st to the 3rd day and then again in the same order on the succeeding days?. This kind of repetition is called दंडकलित. Then should the first offering be repeated consecutively on the first, and second days and the middle on the third and fourth days and so on? This method of repetition is स्वस्थानावृत्तिः because the repetition takes place at its own place. The author lays down in this sûtra that the स्वस्थान method of repetition applies to the उपसद offerings.

Adhikaraṇa III. 4—6. Dealing with the subject of introduction at the end of the additional (incoming) verses amongst सामधेनी verses.

समिध्यमानवतीं समिद्धवतीं चान्तरेण धाय्याः स्युर्द्यावापृथिव्योरन्तराले समर्हणात् ॥ ५ । ३ । ४ ॥

समिध्यमानवती verses of that name; समिद्धवती verses of that name; च and; अंतरेण between; धाय्या: verses of that name; स्युः are; द्यावापृथिव्योः of heaven and earth; अंतराले in the middle; समर्हणात् by description.

4. The dhayya verses should be between समिध्यमानवती and समिद्धवती verses because they are described between heaven and earth.

The समिध्यमानवती verses are taken from ऋग्वेद and are recited at the time of kindling the fire. समिद्धवती verses are recited after the fire has been kindled. According to the पूर्वपक्ष view, the धाय्या verses come between these two classes of verses as they are so described in the Veda.

इयंवैसमिध्यमानवतीअसौ समिद्धवतीयदंतरातद्धायाः ॥

"This is truly समिद्धमानवती and it is समिद्धवती; the धाया verses come between them."

तच्छब्दो वा ॥ ५ । ३ । ५ ॥

तच्छब्दः that designation; वा or.

5. Or that designation.

There are two kinds of धाय्या. The धाय्या described by पाणिनि in III-1-129 are general and those that are described in the Vedas are to be read in the middle. The particular धाय्याs are to be read in the middle. The general धाय्याs are to be recited in the end.

उष्णिक्ककुभोरन्ते दर्शनात् ॥ ५ । ३ । ६ ॥

उष्णिक्ककुभोः of the metres of those names; अंते in the end; दर्शनात् by seeing.

6. By seeing at the end of उष्णिक् and ककुभ

The author gives an additional reason in support of his view that the धाय्या verses come after उष्णिक् and ककुभ metres.

Adhikaraṇa IV. Sûtras 7—12. Dealing witb the subject that in a वहिष्पवमान the daditional verses should be recited after पर्यास.

स्तोमविवृद्धौ वहिष्पवमाने पुरस्तात्पर्यासादागन्तवः स्युस्तया हि दृष्टं द्वादशाहे ॥ ५ । ३ । ७ ॥

स्तोमविवृद्धौ in the case of enlargement of स्तोम; वहिष्पवमाने in a वहिष्पवमान;

the additional verses should be recited before पर्यास.

स्तोत्रियानुरूपौत्रिचौभवतः । बृषण्वंतस्तृचाभवंति । तृचः उत्तमः पर्यासः ॥ "स्तोत्रिय and अनुरूप are respectively two out of three ऋक् verses in a group; a group of three ऋक् verses ends in वृषन्. The best is पर्यास."

अतद्विकारश्च ॥ ५ । ३ । ११ ॥

अतद्विकारः it is not a modification of that; च and.

11. And it is not a modification of that.

In अतिरात्र the additional verses are not recited before पर्यास, because it is not a modification of द्वादशाह.

तद्विकारेऽप्यपूर्वत्वात् ॥ ५ । ३ । १२ ॥

तद्विकारे in the modification of that; अपि also; अपूर्वत्वात् by reason of direct mention.

12. In its modification also by reason of the direct statement.

The author further says that in the modification, the additional verses are to be sung in the end under a direct authority. This also confirms his own view.

Adhikaraṇa V. Sûtras 13—14. Dealing with the subject that the additional साम verses are to be introduced in the middle.

अन्ते तूत्तरयोर्दध्यात् ॥ ५ । ३ । १३ ॥

अंते in the end; तु again; उत्तरयोः in the next two; दध्यात् should be introduced.

13. On the other hand, (additional verses) should be introduced at the end of the next two.

In the माध्यंदिनपवमान and आर्भवपवमान the additional साम verses are introduced. According to the पूर्वपक्ष view, they are to be introduced at the end under the well known authority of बादरायण. See V. 2 19.

अपि वा गायत्रीबृहत्यनुष्टुप्सु वचनात् ॥ ५ । ३ । १४ ॥

अपि वा or also; गायत्रीबृहत्यनुष्टुप्सु in the गायत्री, बृहती and अनुष्टुप् metres; वचनात् by reason of the authority.

14. Under the authority (of a text, they should be introduced) in the middle of गायत्री, बृहती and अनुष्टुप् metres.

पुरस्तात् before ; आगंतवः introduction ; स्युः are ; तथा similarly ; हि because दृष्टं seen ; द्वादशाहे in the twelfth day ceremony.

7. In a बहिष्पवमान when स्तोम is enlarged, additional verses should be recited before पर्यास, because it is so seen in द्वादशाह.

In a big sacrifice like ज्योतिष्टोम the priests sing in the morning, noon and evening. The songs thus sung are respectively called वहिष्पवमान माध्यंदिनपवमान and आर्भवपवमान. The वहिष्पवमान consists of three parts *viz.*, 1st स्तोत्रीय; 2nd अनुरूप and 3rd पर्यास. In a modified sacrifice, certain Rik verses are introduced. The original three verses arranged in a particular way number 15 in the process of repetition. Such a song is called **स्तोम.** So according to the objector in a modified sacrifice additional verses should be introduced before पर्यास and he gives an analogy of the 12th day ceremony.

पर्यास इति चाऽन्ताख्या ॥ ५ । ३ । ८ ॥

पर्यासः the paryâsa; इति this; च and; अंताख्या the last name.

8. The word पर्यास is the name of the last one.

In the description given above, the पर्यास is the last part of वहिष्पवमान. So the objector gives this as an additional reason.

अन्ते वा तदुक्तम् ॥ ५ । ३ । ९ ॥

अंते in the end; वा or; तदुक्तं as it is described.

9. Or it is in the end as it is described.

The author gives his siddhânta view in the sûtra and says that the additional rik verses should be recited after the पर्यास and is based on the view of बादरायण in V-2-19 at p. 273.

वचनात्तु द्वादशाहे ॥ ५ । ३ । १० ॥

वचनात् by reason of an authority; तु on the other hand; द्वादशाहे in the case of the 12th day ceremony.

11. The case of the 12th day ceremony is based on authority.

The author refutes this view of the पूर्वपक्षी that the case of the 12th day ceremony stands on a different footing ; there is a direct authority that the additional verses should be recited before पर्यास.

स्तोत्रियानुरूपौत्रिचौभवतः । वृषण्वंतस्तृचाभवंति । तृचः उत्तमः पर्यासः ॥ "स्तोत्रिय and अनुरूप are respectively two out of three ऋक् verses in a group; a group of three ऋक् verses ends in वृषन्. The best is पर्यास."

अतद्विकारश्च ॥ ५ । ३ । ११ ॥

अतद्विकारः it is not a modification of that; च and.

11. And it is not a modification of that.

In अतिरात्र the additional verses are not recited before पर्यास, because it is not a modification of द्वादशाह.

तद्विकारेऽप्यपूर्वत्वात् ॥ ५ । ३ । १२ ॥

तद्विकारे in the modification of that; अपि also; अपूर्वत्वात् by reason of direct mention.

12. In its modification also by reason of the direct statement.

The author further says that in the modification, the additional verses are to be sung in the end under a direct authority. This also confirms his own view.

Adhikaraṇa V. Sûtras 13—14. Dealing with the subject that the additional साम verses are to be introduced in the middle.

अन्ते तूत्तरयोर्दध्यात ॥ ५ । ३ । १३ ॥

अंते in the end; तु again; उत्तरयोः in the next two; दध्यात् should be introduced.

13. On the other hand, (additional verses) should be introduced at the end of the next two.

In the माध्यंदिनपवमान and आर्भवपवमान the additional साम verses are introduced. According to the पूर्वपक्ष view, they are to be introduced at the end under the well known authority of बादरायण. See V. 2 19.

अपि वा गायत्रीबृहत्यनुष्टुप्सु वचनात् ॥ ५ । ३ । १४ ॥

अपि वा or also; गायत्रीबृहत्यनुष्टुप्सु in the गायत्री, बृहती and अनुष्टुप् metres; वचनात् by reason of the authority.

14. Under the authority (of a text, they should be introduced) in the middle of गायत्री, बृहती and अनुष्टुप् metres.

The author gives his own view that under the direct Vedic authority, the additional साम verses should be introduced in the middle of गायत्री, वृहती and अनुष्टुप्. त्रीणिहवै यज्ञस्य उदराणि गायत्री वृहत्यनुष्टुबिति ॥ अत्रह्येव आवपंति अत-एवोद्वपंति ॥ "There are three bellies of the sacrifice, गायत्री, वृहती and अनुष्टुप्; in it they take and out of it they emit."

Adhikarana VI, Sûtras 15—16. Dealing with the subject that cups and bricks are subsidiary to sacrifice and fire.

ग्रहेष्टकमौपानुवाक्यं सवनचितिशेषः स्यात् ॥५।३।१५॥

ग्रहेष्टकं the cups and the bricks; औपानुवाक्यं which are described in close proximity of अनुवाक्य; सवनचितिशेष subordinate to सवन and chiti; स्यात् is.

15. The cups and bricks which are described in proximity to अनुवाक्य are subordinate to सवन and चिति.

The सवन is an act of extracting Soma juice and चिति is a layer of bricks. The पूर्वपक्ष view embodied in the सूत्र is that cups are subordinate to सवन where they are required and so also bricks are subordinate to an altar where they are also required.

क्रत्वग्निशेषा वा चोदितस्त्वादचोदनानुपूर्वस्य ॥५।३।१६॥

क्रत्वग्नि शेषः subordinate to क्रतु and अग्नि; वा or; चोदितत्वात् by reason of commandatory text; अचोदनानुपूर्वस्य no command as to order (or sequence).

16. Or they are subordinate to the srcrifice and fire by reason of a dirct authority. No command as to order.

The author gives the *siddhânta* view in the present सूत्र; what he says is that cups are subsidiary to the sacrifice: if they be considered subsidiary to a सवन, then there will be a separate set of cups for each सवन. In the same way the bricks are subsidiary to the fire. This is so under a direct Vedic text.

Adhikarana VII. Sûtras 17-19 dealing with the subject that चित्रिणी &c. should be laid in the middle layer.

अन्ते स्युरव्यवायात् ॥ ५ । ३ । १७ ॥

अंते in the end; स्युः are; अव्यवायात् to avoid intervention or the break of sequence.

17. (The चित्रिणी and वज्रिणी bricks should be used) in the end in order to avoid the break of sequence.

The objector says that under the well known dictum of वादरायण, (V. 2. 19.) the bricks called चित्रिणी and वज्रिणी should be laid in the altar at the end, so that no other may intervane.

लिङ्गदर्शनाच्च ॥ ५ । ३ । १८ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

18. And because there is a force of the text.

The objector gives authorities in support of his view. आवपनंवा उत्तमाचितिः । अन्या इष्टका उपदधाति ॥ "The last layer is the place; he places other bricks."

मध्यमायां तु वचनाद्ब्राह्मणवत्यः ॥ ५ । ३ । १९ ॥

मध्यमायां in the middle; तु on the other hand; वचनात् by reason of the authority; ब्राह्मणवत्यः the bricks of the name ब्राह्मणवती.

19. On the other hand in the middle ब्राह्मणवती bricks should be laid under the authority.

The चित्रिणी and वज्रिणी bricks are characterised in the present सूत्र as ब्राह्मणवती. It contains the siddhânta view of the author and lays down that these bricks called ब्राह्मणवती should be laid down in the middle layer of the altar.

Adhikarana VIII dealing with the subject that चित्रिणी &c should be laid before लोकंपृणा.

प्राग्लोकम्पृणायास्तस्याः सम्पूरणार्थत्वात् ॥५॥३॥२०॥

प्राग् before; लोकंपृणायाः the brick known as लोकंपृणा; तस्याः its; संपूरणार्थत्वात् by reason of its completing the layer.

20. Before लोकंपृणा by reason of its completing (the layer).

The author says that the bricks called चित्रिणी and वज्रिणी should be laid before लोकंपृणा. चित्रिणी and वज्रिणी form the middle layer of the altar and लोकंपृणा forms the last layer.

Adhikarana IX, Sûtras 21-25 dealing with the performance of अग्निहोत्र in a sacrificially purified fire.

संस्कृते कर्म संस्काराणां तदर्थत्वात ॥ ५ । ३ । २१ ॥

संस्कृते in a purified; कर्म act; संस्काराणां of the purificatory ceremonies; तदर्थत्वात् being for that object.

21. In a purified (fire) an act (should be performed); because the purificatory ceremonies are with that object.

The fires that are sacrificially acted upon are गार्ह्यपत्य, दक्षिणाग्नि and आहवनीय. When the fires are sacrificially acted upon, the अग्निहोत्र is performed. This is the पूर्वपक्ष view.

अनन्तरं व्रतं तद्भूतत्वात् ॥ ५ । ३ । २२ ॥

अनंतरं afterward; व्रतं vow, penance; तद्भूतत्वात् by reason of its being ready.

32. Afterwards penance, that being ready.

The objector further proceeds and says that when fire is ready, the sacrificer then takes a vow. Then the fire should be purified.

पूर्वं च लिङ्गदर्शनात् ॥ ५ । ३ । २३ ॥

पूर्वं first; च and; लिंगदर्शनात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts.

The objector gives the texts in support of his view. आहिताग्निर्नक्लिन्नंदार्वादध्यात् । अग्निंवैसृष्टं अग्निहोत्रेणानुद्रवंति ॥ "One who has established fire should not place wet fuel on the fire; they hasten with अग्निहोत्र, when fire is established."

अर्थवादो वाऽर्थस्य विद्यमानत्वात् ॥ ५ । ३ । २४ ॥

अर्थवाद recommendatory text; वा on the other hand; अर्थस्य of a purpose; विद्यमानत्वात् being present.

24. It is a recommendatory text because the purpose is present.

The author gives his own view in the present sûtra in reply to the objector's view as laid down in sûtras 21 to 23. He says that the texts are only recommendatory. They command a silent oblation. यद् यजुषाज्जुहुयात् । अयथापूर्वमाहुतीज्जुहुयात् । यन्नजुहुयात् अग्निः पराभवेत् । तूष्णीमेवहोतव्यम् ॥ "If one performs *homa* with yaju mantras let him do so irregularly. If he does not perform होम, the fire will be overcome; let him silently perform होम."

न्यायविप्रतिषेधाच्च ॥ ५ । ३ । २५ ॥

न्यायविप्रतिषेधात् by reason of the violation of the rule; च and,

25. And by reason of the violation of the rule.

In III-6-12, at p. 158 it is laid down that पवमानेष्टि purifies the fire. Accordingly fire must be prepared and पवमानेष्टि must be performed; and if it be not performed, the rule will be violated. The order will be as follows; the fire must be established, next penance and then पवमानेष्टि. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.

Adhikaraṇa X. Sûtras 26 – 28. Dealing with the performance of penances of वर्षण etc by a person who performs अग्निचयन, at the end of the sacrifice.

सञ्चिते त्वग्निचिद्युक्तं प्रापणान्निमित्तस्य ॥ ५ । ३ । २६ ॥

संचिते on an altar being built; तु on the other hand; अग्निचित् one who performs अग्निचयन sacrifice; युक्तं proper; प्रापणात् by virtue of obtaining; निमित्तस्य of a cause, an occasion.

26. On the other hand, when altar is ready a person is अग्निचित्; it is proper for him (to perform penances) because occasion has arisen.

An अग्निचित् has to observe a vow; he shall not run in the rains; he shall not go to his wife nor shall he take any bird's flesh. The पूर्वपक्षी says that as soon as an altar is built, a person becomes an अग्निचित् and he should observe the vows mentioned above. अग्निचिद्वर्षतिन धावेत् ॥ (तै० सं० ५।४।६।२) नस्त्रियमुपेयात् । तस्मादग्निचिता पक्षिणोन अशितव्याः ॥ "An अग्निचित् should not run in the rains; he shall not cohabit with a woman; an अग्निचित् therefore should not partake of bird's flesh."

क्रत्वन्ते वा प्रयोगवचनाभावात् ॥ ५ । ३ । २७ ॥

क्रत्वंते at the end of the sacrifice; वा or; प्रयोगवचनाभावात् there being no text as to procedure.

27. Or at the end of the sacrifice, there being no text of procedure.

The author gives his own siddhânta view in reply to the objection. The vows are directly connected with the person; they are therefore पुरुषार्थ; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

अग्नेः कर्मत्वनिर्देशात् ॥ ५ । ३ । २८ ॥

अग्नेः of the fire; कर्मत्वनिर्देशात् by being directed in the accusative case.

28. Of fire it has been directed to be in the accusative case.

The author gives an additional reason in support of his view. He says that the etymology of the word अग्निचित् shows that one who performs अग्निचयन is अग्निचित्. The word अग्नि is in the accusative case.

Adhikaraṇa XI sûtras. 29–31 Dealing with the accomplishment of initiation by a small sacrifice.

परेणाऽऽवेदनाद्दीक्षितः स्यात्सर्वैर्दीक्षाभिसम्बन्धात्
॥ ५ । ३ । २९ ॥

परेणावेदनात् by reason of declaration by others; दीक्षितः initiated; स्यात् is; सर्वैः with all; दीक्षाभिसंबंधात् being connected with the initiation.

29. One is initiated when he is so declared by others; because all are connected with the initiation.

The objector says that a person becomes initiated as soon as he holds a staff, ties round a girdle and covers himself with deer skin. On so doing he is declared initiated by all others, because these things mentioned are indispensable for an initiated. दंडेन दीक्षयति । मेखलया यजमानं दीक्षयति । (तै० सं० ६।१।३।५) कृष्णाजिनेन दीक्षयति । (तै० सं० ६।१।३।२) "He initiates him with a staff; he initiates the sacrificer with a girdle; he initiates him with a deer skin."

इष्ट्यन्ते वा तदर्था ह्यविशेषार्थसम्बन्धात् ॥५।३।३०॥

इष्ट्यते sacrifices are performed; वा or; तदर्थाः that being their object; हि because; अविशेषसम्बंधात् being not connected with anything particular.

30. On the other hand, when sacrifices are performed (then one becomes initiated); they are (performed) with that object because there is no connection with any thing particular.

The author gives his own view and says that it is the sacrifice that makes one initiated; it is not holding of the staff or anything particular that makes one initiated but the initiated holds the staff &c.

समाख्यानं च तद्वत् ॥ ५ । ३ । ३१ ॥

समाख्यानं name, etymology, च and; तद्वत् like it.

31. The name is also like it.

The author gives an additional reason in support of his view. One who performs दीक्षणीया sacrifice is a दीक्षित. So holding of the staff &c. do not precede but follow the sacrifice; when a man becomes a दीक्षित, then he holds the staff &c.

Adhikarana XII. Sûtras 32 36. Dealing with irregular performance of the काम्येष्टि sacrifices.

अङ्गवत्क्रतूनामानुपूर्व्यम् ॥ ५ । ३ । ३२ ॥

अंगवत् like constituent parts; क्रतूनां of sacrifices; आनुपूर्व्यं following the order.

32. The order (of काम्येष्टि) is like that of the constituent parts of the sacrifices.

The objector's position is that the constituent parts of a sacrifice follow a certain order which is called पाठक्रम; so also the order of the पाठ is to be observed in the performance of the काम्येष्टि.

न वाऽसम्बन्धात ॥ ५ । ३ । ३३ ॥

न not; वा or; असंबंधात् by reason of the want of relationship or connection.

33. Not so; by reason of want of connection.

The author gives his own view and says that there can not be any order in a काम्येष्टि which is a desire-accomplishing act because in a sacrifice, the constituent parts which constitute the whole sacrifice are connected; but a desire may arise at any time and a sacrifice may be performed at any time to accomplish it: so in a काम्येष्टि there can not be any order like the constituent parts of a big sacrifice.

काम्यत्वाच्च ॥ ५ । ३ । ३४ ॥

काम्यत्वात् by reason of their accomplishing the desire; च and.

34. And by reason of their accomplishing the desires.

The author gives an additional reason in support of his view. The human desires follow no order; so the sacrifice performed to accomplish them can not follow any order.

आनर्थक्यान्नेति चेत् ॥ ५ । ३ । ३५ ॥

आनर्थक्यात् by reason of fruitlessness; न not; इतिचेत् if you say.

35. If you say not, because (the purpose of the order) will be fruitless.

The objector again raises an objection that in the Vedic text an order is given; how can this inconsistency be reconciled?

स्याद्विद्यार्थत्वाद्यथा परेषु सर्वस्वारात् ॥ ५ । ३ । ३६ ॥

स्यात् may be; विद्यार्थत्वात् for the purpose of education; यथा just as; परेषु among others; सर्वस्वारात् by reason of general accentuation.

36. It may be with the object of education, just as in the opinion of others general accentuation has an object.

The author gives a reply to the doubt raised in sûtra 35. He says that the reading of the पाठक्रम in the Vedas will conduce to the education of the reader and if read properly with proper accent, it will also teach accentuation.

Adhikaraṇa VIII. Sûtras 37 – 38. Dealing with the precedence of अग्निष्टोम over the sacrifices.

य एतेनेत्यग्निष्टोमः प्रकरणात्॥ ५ । ३ । ३७ ॥

य एतेन who by this; इति this; अग्निष्टोमः the sacrifice of that name; प्रकरणात् by force of the context.

37. The words "who by this" (indicate) अग्निष्टोम, by reason of the context.

When the words "who by this' are used, they show that the अग्निष्टोम is referred to by the force of the context. एषवात्र प्रथमोयज्ञानां यज्ज्येतिष्टोमः। यएतेनाऽनिष्ट्वा अथान्येनयजेत गर्तपत्यमेव तज्जायते प्रवामीयते ॥ "This verily is the first of the sacrifices, this ज्योतिष्टोम; if one performs any other sacrifice without performing it, it falls into a pit or he dies."

लिङ्गाच्च ॥ ५ । ३ । ३८ ॥

लिंगात् by force of the authority; च and.

38. And by force of the textual authority.

The author in support of his view embodied in sûtra 37 relies on the text. तस्यनवतिशतं स्तोत्रियाः ॥ (ऐ० ब्रा० ३।४१) "Ist one hundred and ninety स्तोत्रियs."

Adhikaraṇa XIV. Sûtras 39 – 42. Dealing with the precedence of अग्निष्टोम over the modifications of ज्योतिष्टोम.

अथान्येनेति संस्थानां सन्निधानात् ॥ ५ । ३ । ३९ ॥

अथ now ; अन्येन by others ; इति these words ; संस्थानां seven big sacrifices; संनिधानात् by reason of the proximity.

39. When words "now by others" are used, they mean seven big sacrifice by reason of proximity.

The objector says that the words "now by others" refer to seven big sacrifices but not to all the modifications of ज्योतिष्टोम. The seven big sacrifices and others also are the modifications of ज्योतिष्टोम. According to the objector, the words 'now by others' occuring in the context of the seven big sacrifices refer to the seven big sacrifices.

तत्प्रकृतेर्वाऽऽपत्तिविहारौ न तुल्येषूपपद्यते ॥५।३।४०॥

तत्प्रकृते: of those sacrifices of which it is the model *i. e.* the modifications of ज्योतिष्टोम: ; आपत्ति विहारौ essential quality and production; हि because; न not; तुल्येषु in equal; उपपद्यते produced or obtained.

40. Or the आपत्ति and विहार are seen in the modified sacrifices but not in the model sacrifice.

The आपत्ति and विहार require explanation. When from one fire several fires can be produced, it is calleds अग्निविहार; from one ज्योतिष्टोम all other sacrifices derive their origin: it is called धर्मविहार These sacrifices, deriving their origin from the ज्योतिष्टोम have all one essential quality which is called व्याप्ति or आपत्ति. So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपत्ति and विहार but not in sacrifices of equal rank.

प्रशंसा च विहरणाभावात् ॥ ५ । ३ । ४१ ॥

प्रशंसा praise ; वा or ; विहरणाभावात् by reason of the absence of transference.

41. Or it is praise because there is absence of transference.

The objector again says in reply to the view expressed by the author that all the sacrifices have sprung up from ज्योतिष्टोम. He says that it is only to praise the ज्योतिष्टोम. The essential qualities of the sacrifice (आपत्ति) and the transference thereof (विहार) do not apply to all other sacrifices.

विधिप्रत्ययाद्वा न ह्यकस्मात्प्रशंसा स्यात् ॥५।३।४२॥

विधि प्रत्ययात् by the force of the command; वा or, न not; हि because; अक-

स्मात् by chance or haphazard or at random; प्रशंसा praise; स्यात् is.

42. Or by the force of the injunction, because there can be no praise at random.

The author gives a reply to the objector. He says that there must be an act which has been enjoined by a विधि and there can be no praise without there being an act which has been so enjoined. The essential characteristics of a model sacrifice are transferred to its modifications. There is no विधि text as to the आपत्ति and विहार but you can know by the चोदक text *i. e.* by analogy or inference.

Adhikaraṇa XV. Sûtras 43—44 Dealing with the precedence of अग्निष्टोमs over all sacrifices in which one or more स्तोमs are chanted.

एकस्तोमे वा क्रतुसंयोगात् ॥ ५ । ३ । ४३ ॥

एकस्तोमे in those sacrifices in which one स्तोम is chanted; वा or; क्रतुसंयोगात् by reason of their connection with the sacrifice (अग्निष्टोम).

43. Or in those sacrifices in which स्तोम is chanted by reason of their connection with the sacrifice.

There are two kinds of sacrifices एकस्तोम and अनेकस्तोम. The objector says that as एकस्तोम is connected with the अग्निष्टोम; so the अग्निष्टोम must be performed and then the एकस्तोम.

सर्वेषां वा चोदनाविशेषात्प्रशंसा स्तोमानाम् ॥५।३।४४॥

सर्वेषां of all; वा or; चोदनाऽविशेषात् by reason of there being no special command; प्रशंसा praise; स्यात् is.

44. Or of all; because there being no special command, it is a praise of the stomas.

The author now gives his own view. He says that the Vedic text in which अथान्येन occurs is of general application. It therefore applies to both एकस्तोम and अनेकस्तोम sacrifices. There is no word restricting the general applicability to any particular sacrifice. So the अग्निष्टोम must precede all these sacrifices.

END OF PADA III.

PÂDA IV.

Adhikaraṇa I. Dealing with the predominance of श्रुतिपाठ and अर्थपाठ over पाठक्रम.

क्रमकोयोऽर्थशब्दाभ्यां श्रुतिविशेषादर्थपरत्वाच्च ॥ ५ । ४ । १ ॥

क्रमकः the order ; यः which ; अर्थशब्दाभ्यां from अर्थ क्रम and श्रुति क्रम ; श्रुति विशेषात् by reason of the special text ; अर्थपरत्वात् by virtue of the predominance of the object; च and.

1. The पाठक्रम is (set aside) by the अर्थक्रम and श्रुतिक्रम by reason of the special text and the desired object.

The author gives his view in this sûtra as to which should prevail when there is a conflict among श्रुतिक्रम, अर्थक्रम and पाठक्रम. When there is a confliet between श्रुतिक्रम and पाठक्रम the former will prevail ; and when there is a conflict between the अर्थक्रम and पाठक्रम the former will prevail.

Adhikaraṇa II. Sûtras 2–4. Dealiug with the subject that the अवदान &c., are to be performed first to the fire according to the मुख्यक्रम.

अवदानाऽभिघारणाऽऽसादनेष्वानुपूर्व्यं प्रवृत्त्या स्यात् ॥ ५ । ४ । २ ॥

अवदानाभिघारणासादनेषु in the acts of cutting a slice from the पुरोडाश cake, sprinkling it with clarified butter and placing it; आनुपूर्व्यं the sequence; प्रवृत्त्या by the प्रवृत्ति क्रम, स्यात् shall be.

2. In the acts of cutting a slice from the puroḍâśa cake and anointing it with the clarified ghee and placing it, the order shall be according to the inclination.

The objector says that in the acts enumerated above in the case of पुरोडाश cake, the order is to be determined by प्रवृत्ति.

यथाप्रदानं वा तदर्थत्वात् ॥ ५ । ४ । ३ ॥

यथाप्रदानं according to the order of the offer; वा on the other hand; तदर्थत्वात् by reason of its being subservient to that object.

3. On the other hand, (the order will depend) on the order of the thing offered because it is with that object.

The author gives his own view in reply to the objection of the objector. In the दर्शपूर्णमासयाग, curd is prepared which is called संन्नाय and पुरोडाश cake is also prepared for an offering to fire. The question is, which should be performed ? We have the पूर्वपक्ष view which says that according to प्रवृत्तिक्रम, the संन्नाय should be offered first. The author says here that it should be guided by the offering *i. e.*, the offering of पुरोडाश cake to the fire. So the order will be determined by the मुख्यक्रम because the offering is the principal act.

लिङ्गदर्शनाच्च ॥ ५ । ४ । ४ ॥

लिंगदर्शनात् by seeing the force of the text; च and.

4. And by the force of the text.

The author as usual relies on the Vedic text from which he makes an inference in support of his view सवै ध्रुवामेवअग्रेऽभिघारयति । ततोहि प्रथमावाज्यभागौ यक्ष्यन् भवति ॥ "He will first sprinkle ghee on the ध्रुवा and he will thus be ready to offer the oblations of ghee."

Adhikarana III. Sûtras 5–9. Dealing with the subject that there is no rule as to the order of the performance of इष्टि and सोम.

वचनादिष्टिपूर्वत्वम् ॥ ५ । ४ । ५ ॥

वचनात् by reason of the text; इष्टिपूर्वत्वं the priority of the इष्टि.

5. According to the text the इष्टि (new and full moon sacrifice) has priority.

There are two practices one is called आनंतर्य and the other व्यवधान. Under the practice called आनंतर्य, first fire is prepared and then सोमयाग is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called इष्टि are performed and lastly the सोमयाग is performed; under this practice the इष्टि intervenes between the preparation of fire and सोमयाग. The present sûtra embodies the पूर्वपक्ष view which adopts the second practice called व्यवधान.

सोमश्चैकेषामग्न्याधेयस्यर्तुनक्षत्राऽतिक्रमवचनात्तदन्तेनानर्थकं हि स्यात् ॥ ५ । ४ । ६ ॥

सोम; soma sacrifice; एकेषां of one party; अग्न्याधेयस्य establishment or preparation of fire; ऋतुनक्षत्रातिक्रमवचनात् by reason of the non-observance of the season and constellation ; तदंते that being the end ; न not; अनर्थकं meaningless; स्यात् is,

6. According to one party, soma sacrifice comes after the preparation of fire, because there is a text for non-observance of season and constellation; with that object the Vedic text does not become meaningless.

The author says that according to one party the आनंतर्य practice is preferable; that is somayâga should be performed just after the preparation of fire. Under the practice, the performer has not to wait for a particular season and constellation as laid in the Vedic text. यःसोमेनयक्ष्यमाणोऽग्नीनादधीत । नतु सप्रतीक्षेत् न नक्षत्रं ॥ "One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars."

तदर्थवचनाच्च नाविशेषात्तदर्थत्वं ॥ ५ । ४ । ७ ॥

तदर्थवचनात् the text being for that; च and; न not; अविशेषात् by reason of its being for particular; तदर्थत्वं for that object,

7. And that (अग्न्याधान) being for that (soma याग) under a text and if not for particular (सोमयाग) the object of that will not be served.

The author gives an additional reason in support of his view. He says that there is a Vedic authority which says that अग्न्याधान is for the object of the सोमयाग; if that is not accepted the object as laid down in the text will be fruitless. यःसोमेनयजेत सअग्निमादधीत । "He who performs सोमयाग, shall establish holy fire."

अयक्ष्यमाणस्य च पवमानहविषां कालनिर्देशादानन्तर्याद्विशङ्का स्यात् ॥ ५ । ४ । ८ ॥

अयक्ष्यमाणस्य of a person who does not perform सेामयाग, च and; पवमानहविषां of पवमान offerings; कालनिर्देशात् by reason of the direction as to time; आनंतर्यात् by reason of the doctrine or practice of immediateness; विशंका doubtlessness; स्यात् is,

8. By reason of the direction as to time for performance of पवमान offerings for a person not performing सोम याग; the doubt as to the validity of the practice of आनंतर्य (immediateness) is removed.

The author gives second additional reason in support his view. It is laid down in the Vedas that a person who does not perform सोमयाग shall have to make offerings for a year. This fact also goes to show that the सोम sacrifice should be performed after the preparation of fire. य.सोमेन अयक्ष्यमाणोऽग्निमादधीत । सपुरा संवत्सरात् हवींषि निर्वपेत् ॥ "He who establishes fire without offering oblations of soma, shall have to make offerings for a year."

इष्टिरयक्ष्यमाणस्य तदर्थ्ये न सोमपूर्वत्वम् ॥५।४।९॥

इष्टिः full and new moon sacrifices; अयक्ष्यमाणस्य of a person who does not perform (सोमयाग); तदर्थ्ये for that object; सोमपूर्वत्वं the precedence of सोमयाग.

9. For a man who does not perform सोमयाग, the इष्टि (should be performed after अग्न्याधान) ; but if it (अग्न्याधान) is for that object (performance of सोमयाग) then सोमयाग, must be performed first.

The author gives the summary that if the object of the sacrificer is not to perform सोमयाग then इष्टिs should be performed after अग्न्याधान *i. e.* the practice of व्यवधान should be adopted ; if the object of the अग्न्याधान is for the performance of the सोमयाग then सोमयाग must be performed after अग्न्याधान *i. e.*, the practice called आनंतर्य should be adopted.

Adhikaraṇa IV. Sûtras 10—14. Dealing with the subject that there is no rule for a Brâhmaṇa as to whether he should perform इष्टि first or सोम.

उत्कर्षाद्ब्राह्मणस्य सोमः स्यात् ॥ ५ । ४ । १० ॥

उत्कर्षात् by reason of transference forward ; ब्राह्मणस्य of a Brahman; सोमः somayâga ; स्यात् is.

10. By transference forward (of इष्टि) of a Brâhmaṇa, soma (sacrifice should be performed first).

The adhikaraṇa opens with the पूर्वपक्ष view and says that in the case of a Brahman the principle of आनंतर्य as explained in the preceding Adhikaraṇa applies.

पौर्णमासी वा श्रुतिसंयोगात् ॥ ५ । ४ । ११ ॥

पूर्णमासी full moon sacrifice; वा on the other hand; श्रुतिसंयोगात by reason of the direct Vedic text.

11. Not so; the full moon sacrifice, as there is a direct Vedic authority.

The author gives his own view in reply to the objection of the objector. He says that a Brâhmaṇa can adopt either of the two practices mentioned in the preceding adhikaraṇa. If he adopts the आनंतर्य, he can do so on the पूर्णमासी day. First अग्न्याधान; then सोमयाग and lastly the इष्टि. यदेवादः पूर्णमासंहविः ॥ "This, then is the full moon offering."

सर्वस्य वैककर्म्यात् ॥ ५ । ४ । १२ ॥

सर्वस्य of all; वा not so; एककर्म्यात् by reason of one act.

12. On the other hand, all constitute one act.

The objector says that if the principle of आनंतर्य applies to the full moon sacrifice, it also applies to the new moon saorifice as well because all of them constitute one act. So there must be a transference forward in all cases.

स्याद्वा विधिस्तदर्थेन ॥ ५ । ४ । १३ ॥

स्यात् may be; वा on the other hand; विधिः command; तदर्थेन with that object.

13. On the other hand, it is a command for the object.

The second objector says that by reason of the mandatory text it appears that there is another independent full moon sacrifice which is subsidiary to ज्योतिष्टोम.

प्रकरणात्तु कालः स्यात् ॥ ५ । ४ । १४ ॥

प्रकरणात् by context; तु on the other hand; कालः time; स्यात् is.

14. On the other hand, time is (known) by context.

The author gives his own view; he says that there is no separate sacrifice. It is one. A Brâhmaṇa must perform अग्न्याधान and then सोमयाग and lastly the full moon इष्टि. The description of the same in the Veda, is to indicate the time.

Adhikaraṇa V. Sûtra 15—18. Dealing with the subject that there is no particular time for सोमयाग as said in the sentence, 'one should not wait for any season.'

स्वकाले स्यादविप्रतिषेधात ॥ ५ । ४ । १५ ॥

स्वकाले at its own time; स्यात् is; अविप्रतिषेधात् by reason of no prohibition.

15. At its own time, because there is no prohibition.

In sûtra 6, at p. 291 it is said that under the आनंतर्य practice neither season nor constellation of the stars is to be observed. The objector says that this prohibition relates to the अग्न्याधान only but does not refer to सोमयाग; so it must be performed at its proper time.

अपनयो वाऽऽधानस्य सर्वकालत्वात् ॥ ५ । ४ । १६ ॥

अपनयः prohibition, setting aside ; वा on the other hand; आधानस्य of the establishment of fire; सर्वकालत्वात् by reason of its being for all time.

16. On the other hand, the prohibition (relates to सोमयाग) because the establishment of fire can be done at all time

The author gives his own view in this सूत्र and says that the prohibition relates to the सोमयाग but not to अग्न्याधान, as the latter can be done at all time. So there is no fixed time for सोमयाग.

पौर्णमास्यूर्ध्वं सोमाद्ब्राह्मणस्य वचनात् ॥५।४।१७॥

पूर्णमासी full moon sacrifice; ऊर्ध्वं upwards; सोमात् from the सोम srcrifice; ब्राह्मणस्य of a ब्राह्मण; वचनात् by reason of the text.

17. (Performance of) the full moon sacrifice for a Brâhmaṇa is after the somayâga by reason of the Vedic text

The author says that it is enjoined that a Brâhmṇa should perform the full moon sacrifice after the सोमयाग. यदेवादं पौर्णमासंहविस्तत्तहर्थं नु निर्वपेत् ॥ "This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

एकं वा शब्दसामर्थ्यात्प्राक् कृत्स्नविधानम् ॥५।४।१८॥

एक one offering ; शब्दसामर्थ्यात् by the force of the text ; प्राक् before ; कृत्स्न विधानात् by reason of prescribing all.

18. By force of the text, one offering (should be made) before (सोमयाग) by virtue of all being prescribed.

We have seen that a Brâhmaṇa can adopt both practices called आनंतर्य and व्यवधान. When he adopts the socond method, he will have to establish fire first, then offerings of the full moon sacrifice with the exception of one, then सोमयाग and lastly the one offering of the full moon sacrifice. The purport of the सूत्र is, that only one offering can be transferred forward because all are performed between अग्न्याधान and सोमयाग.

Adhikaraṇa VI. Sûtras 19—21. Dealing with the non-transference forward of आज्य offering from सोम.

पुरोडाशस्त्वनिर्देशे तद्युक्ते देवताभावात् ॥५।४।१९॥

पुरोडाशः puroḍâśa cake; तु on the other hand ; अनिर्देशे on no direction ; तद्युक्ते being connected ; देवताभावात् by reason of being a diety.

19. On the other hand, when there is no direction the (offering shall be of) पुरेाडाश; on the connection with that, by reason of being a diety.

The sûtra is very obscure. In the preceding अधिकरण it is shown when a Brâhmaṇa adopts the व्यवधान practice, hė will have to perform the अन्याधान, then all offerings of the full moon sacrifice with the exception of one, then the सोम sacrifice and then the one offering which had been omitted. Now the question is whather this last offering is that of पुरोडाश or of clarified ghee. The author in this सूत्र says that it should be of पुरोडाश cake; the reason is that the पुरोडाश cake is connected with two dieties अग्नि and सोम and the sacrificer by reason of performing this becomes अग्निषोमीय.

आज्यमपीतिचेत्॥ ५ । ४ । २० ॥

आज्यं clarified butter; अपि also; इतिचेत् if you say.

20. If you say that it may be an offering of clarified butter.

The objector says in reply to the author's view that this offering should be of clarified butter. It has also two dieties and it can be transferred forward.

न मिश्रदेवतत्वादैन्द्राग्नवत् ॥ ५ । ४ । २१ ॥

न not so; मिश्रदेवतत्वात् by reason of mixed dieties, ऐंद्राग्नवत् like the dieties इंद्र and अग्नि.

21. No; by reason of the mixed diety just as in the case of the offerings to gods इंद्र and अग्नि.

The author's reply to the objection of the objector is that the offering of the ghee is to be made to the mixed dieties. It is made to अग्नि, सोम, प्रजापति and विष्णु but the पुरोडाश is offered to अग्नि and सोम only. The conclusion arrived at, is that the last offering consists of पुरोडाश.

Adhikaraṇa VII. Sûtras 22—24. Dealing with the immediate performance of the modified sacrifices as ऐंद्राग्न &c.

विकृतेः प्रकृतिकालत्वात्सद्यस्कालोत्तरा विकृतिस्तयोः प्रत्यक्षशिष्टत्वात् ॥ ५ । ४ । २२ ॥

विकृतेः of the modified sacrifice; प्रकृतिकालत्वात् by reason of the time of the model sacrifice; सद्यस्कालोत्तरा must be performed immediately; विकृतिः modified sacrifice; तयोः of the two; प्रत्यक्षशिष्टत्वात् by reason of the direct command of the Veda.

22. The time of the modified sacrifice is that of the model sacrifice; the modified sacrifice should be performed immediately. Both of them being enjoined by the direct Vedic authority.

The sûtra embodies the सिद्धांत view of the author. It says that the modified sacrifice is governed by the model sacrifice in time as well; but the modified sacrifice should be performed promptly and immediately. So that is the direction as to both the model and modified sacrifices in the Vedas.

द्वैयहकाल्ये तु यथान्यायम् ॥ ५ । ४ । २३ ॥

द्वैयहकाल्ये two days' time; तु on the other hand; यथान्यायं just as proper.

23. On the other hand, two days' time is proper.

The objector says that the model sacrifice takes two days; so the modified sacrifice will also take two days.

वचनाद्वैककाल्यं स्यात् ॥ ५ । ४ । २४ ॥

वचनात् by reason of an authority; वा on the other hand; एककाल्यं one time or day; स्यात् is.

24. There is only one time by reason of the direct authority.

The author gives a reply to the objection raised in sûtra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day. सइष्ट्या पशुनासोमेन आग्रयणेन वायक्ष्यमाणः सपौर्णमास्या ममावास्यायां वा यजेत ॥ "He who is desirous of performing इष्टि, animal sacrifice, soma sacrifice or आग्रयण sacrifice, shall do so on full moon or new moon days."

Adhikaraṇa VII. Dealing with the transference forward of the modified sacrifice of संनाय्य &c., after सोम.

सन्नाय्याग्नीषोमीयविकाराऊर्ध्वं सोमात्प्रकृतिवत् ॥ ५ । ४ । २५ ॥

सन्नायाग्निषोमीयविकाराः modified sacrifices of सन्नाय and अग्निषोमीय; ऊर्ध्वं after; upwards; सोमात् from सोमयाग; प्रकृतिवत् like the model sacrifice.

25. The modified sacrifices सन्नाय and अग्निषोमीय should be performed after soma yâga like the model sacrifice.

सन्नाय is a mixture. A cow is milked, the milk is kept, and on the next day a cow is milked, and both milks are mixed together with the clarified butter. This mixture is called संनाय. अग्निषोमीय is a पुरोडाश cake offered to अग्नि and सोम after the performance of सोमयाग on the full moon day. The सन्नाय offering is made on the new moon day after the performance of the सोमयाग, These are modifications added in the case of one who has already performed the सोम sacrifice. So the author says that the सन्नाय and पुरोडाश offerings should be made after the performance of the सोमयाग.

Adhikaraṇa. IX. Dealing with the performance of the modifications of सोम after the new and full moon sacrifices.

तथा सोमविकारा दर्शपूर्णमासाभ्याम् ॥ ५ । ४ । २६ ॥

तथा similarly; सोमविकाराः the modifications of सोम; दर्श पूर्णमासाभ्यां from the new and full moon sacrifices.

26. Similarly the modifications of soma are performed after the new and full moon sacrifices.

We have already seen that under the practice called आनंतर्य the fire is first established, then सोम is performed and in the end इष्टि is performed. If one follows व्यवधान practice, the इष्टि intervenes between the अग्न्याधान and सोम. In the case of a Brâhmaṇa one offering is omitted which is made after the performance of the सोम sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice? The modifications of सोम shall be performed after the performance of the new and full moon sacrifices which occur in the end under the आनंतर्य practice.

END OF PÂDA IV.

END OF CHAPTTR V.

CHAPTER VI.

PĀDA I.

Adhikaraṇa I. Sūtras 1—3. Dealing with the subject that the sacrifice and other ceremonies secure heaven as the reward

द्रव्याणां कर्मसंयोगे गुणत्वेनाऽभिसम्बन्धः ॥ ६ । १ । १ ॥

द्रव्याणां of the materials ; कर्म संयोगे in connection with acts ; गुणत्वेन by reason of being subordinate ; अभिसंबंधः relationship.

1. The relation of the materials in connection with an act is subordinate.

The present chapter discusses the right of a person to perform a sacrifice स्वर्गकामे यजेत "One who is desirous of heaven shall perform a sacrifice." In performing a sacriffce, there are three necessary things. The agent, the motive power and the materials are indispensable for the performance of a sacrifice. The sacrificer is the agent, the materials are pestle, mortar &c. What is the desire for स्वर्ग? Wheather it is principal or subordinate ? In an illustration दंडी पुरुषः, the man is principal and दंड is subordinate, so in स्वर्गकामः पुरुषः the man is principal and the desire for स्वर्ग is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the पूर्वपक्ष view स्वर्ग is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the स्वर्ग being such is also subordinate.

असाधकं तु तादर्थ्यात् ॥ ६ । १ । २ ॥

असाधकं not means ; तु on the other hand; तादर्थ्यात् by reason of its being for that object.

2. On the other hand, it is not a means by reason of its being for that object.

The author gives his own view in reply to the objection. The heaven can not be the means because it is the the object of a sacrifice. There can be no action without an object, So the object of a sacrifice is heaven.

प्रत्यर्थं चाऽभिसंयोगात्कर्मतो ह्यभिसम्बन्धस्तस्मात्कर्मोपदेशः स्यात् ॥ ६ । १ । ३ ॥

प्रति towards ; अर्थ object ; च and; अभिसंयोगात by reason of the connection; कर्मतः with an action; हि because ; अभिसंबंधः relationship ; तस्मात् therefore ; कर्मोपदेशः direction for action ; स्यात् may be.

3. By reason of the connection with the object, there is relationship with the act ; so there is a direction for the act.

The author gives an additional reason in support of his view. He says that a man is actuated by certain desires, there can be no action without a desire. There is a strong desire in the human mind for heaven, and with that object he performs a sacrifice. The direction for its performance is, therefore, given in the Vedas.

Adhikaraṇa II. Sutras 4–5. Dealing with the subject that a man has a right to perform sacrifices.

फलार्थत्वात्कर्मणः शास्त्रं सर्वाधिकारं स्यात् ॥६।१।४॥

फलार्थत्वात् by reason of the reward being the object ; कर्मणः of an action ; शास्त्रं anything enjoined ; सर्वाधिकारं right ot all ; स्यात् is.

4. Because the reward of an action is desired, all are entitled to perform it.

The objector says that as the reward of an action is the desired object of human beings, so no one can be excluded from it ; every human being is entitled to it. Heaven is the *summum bonum* ; all persons desirous of it, are entitled to perform a sacrifice to obtain it.

कर्तुर्वाश्रुतिसंयोगाद्विधिः कार्त्स्न्येन गम्यते ॥६।१।५॥

कर्तुः of a doer or an agent; वा on the other hand ; श्रुति संयोगात् by reason of the connection of the text, विधिः command; कार्त्स्न्येन with the whole; गम्यते applies.

5. On the other hand, the command by reason of its connection with the Veda, applies to a doer who can complete the whole.

The पूर्वपक्ष in the preceding सूत्र extends the performance of a sacrifice to all, including human beings and animals. The author lays down his own view that every one, who can reasonably perform the whole act is entitled to perform it. Animals and human beings who are otherwise incompetent are not entitled to perform a sacrifice, because they do not possess the capacity.

Adhikaraṇa III. Sûtras 6–16. Dealing with the right of man and woman to perform sacrifices.

लिङ्गविशेषनिर्देशात्पुंयुक्तमैतिशायनः ॥ ६ । १ । ६ ॥

लिंगविशेषनिर्देशात्, by reason of the mention of a special gender; पुंयुक्तं proper for a man; ऐतिशायनः the view of एतिशायनः

6. The view of एतिशायन is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of एतिशायन's view says that a man is alone entitled to perform a sacrifice as there is a masculine gender mentioned in the Veda.

तदुक्तित्वाच्च दोषश्रुतिरविज्ञाते ॥ ६ । १ । ७ ॥

तदेक्तित्वात् by reason of the mention of that; च and; दोषश्रुतिः the text laying down the sin; अविज्ञाते being not known.

7. By reason of the mention of it (masculine gender) there is a text which lays down sin on (the sex) being not known.

The objector gives an additional reason that there is a sin in committing fœticide. The masculine gender is used; as the sex of the fœtus is not known, it contemplates the male fœtus. This analogy according to the objector supports his view that a male person is alone entitled to perform a sacrifice.

जातिं तु बादरायणोऽविशेषात्तस्मात्स्त्र्यपि प्रतीयेत जात्यर्थस्याऽविशिष्टत्वात् ॥ ६ । १ । ८ ॥

जाति class; तु on the other hand; बादरायणः the Risi बादरायण; अविशेषात् without any distinction; तस्मात् therefore; स्त्री a female; अपि also; प्रतीयेत is included; जात्यर्थस्य of the object of the class; अविशिष्टत्वात् by reason of making no distinction.

8. On the other hand, the view of बादरायण is that it refers to a class without any distinction; therefore a woman is also included: the object of the class is without distinction.

The author gives his own view and supports it with the view of बादरायण. When the word man is used, it is used as genus; it includes the individuals without any specification of male and female. So the word 'man' includes 'woman' also.

चोदितत्वाद्यथाश्रुति ॥ ६ । १ । ९ ॥

चोदितत्वात् by reason of its being a command ; यथाश्रुति according to the Vedic text.

9. Being enjoined it should be performed, according to the direction of the Veda.

The author gives a reply to the objection raised in sûtra 7. He says that where it lays down that an animal should be killed, it refers to the material; and the gender is specific there but where it is said that an आत्रेयी should not be killed it does not refer to a pregnant woman but it is in praise of the आत्रेय गोत्र आत्रेयींहत्वा भ्रूणहाभवति॥ "Any one who kills an आत्रेयी is ginlty of fœticide." आत्रेयी is a pregnant woman or a woman of Atri family. Where it is said tbat a person desirous of स्वर्ग should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

द्रव्यवत्त्वात्तु पुंसां स्याद्द्रव्यसंयुक्तं क्रयविक्रयाभ्याम-द्रव्यत्वं स्त्रीणां द्रव्यैः समानयोगित्वात् ॥ ६ । १ । १० ॥

द्रव्यवत्वात् by reason of possessing wealth ; तु on the other hand ; पुंसां of males ; स्यात् is ; द्रव्य संयुक्तं connected with wealth ; क्रयविक्रयाभ्यां by sale and purchase; अद्रव्यत्वं possession of no wealth; स्त्रीणां of females ; द्रव्यैः with property; समानयोगित्वात् being on the same level.

10. On the other hand, on account of the male possessing wealth (is competent to perform the sacrifice) dependent on wealth ; by reason of sale and purchase of females, they are devoid of wealth, they being on the same level as property.

The objector gives a view of the primtive people by whom the females were regarded as chattel. He says that for the performance of a sacrifice, a performer should possess wealth; it is man only that can have wealth; because a woman is purchased and sold in the ceremony called marriage, she is therefore not entitled to wealth and is like chattel. The objector's conclusiou is that a female is therefore not entitled to perform a sasrifice.

तथा चान्यार्थदर्शनम् ॥ ६ । १ । ११ ॥

तथा similarly ; च and; अन्यार्थ दर्शनं seeing other text.

11. Similarly there is another text.

The objector in support of his view relies on the Vedic text. यापत्या क्रीतासती अथान्यैश्चरति । "she though purchased by her husband, lives with other.s"

तादर्थ्यात्कर्मतादर्थ्यम् ॥ ६ । १ । १२ ॥

तादर्थ्यात् being for his object ; कर्म an act ; तादर्थ्यं for his object.

12. Being for his object, the act is all for him.

The objector proceeds further and says that a woman is entirely dependent upon her husband; her wealth, if there be any is for his object; her act will necessarily be for him. So she is not competent to perform any sacrifice.

फलोत्साहाविशेषात्तु ॥ ६ । १ । १३ ॥

फलोत्साहाविशेषात् by reason of there being no distinction of the desire for reward; तु on the other hand.

13. On the other hand there being no distinction of the desire for the reward.

The author gives a reply to the objector. The desire to obtain heaven is as strong in a man as it is in a woman. As there is no distinction in this respect, so there can be no distinction in the capacity to perform a sacrifice.

अर्थेन च समवेतत्वात् ॥ ६ । १ । १४ ॥

अर्थेन with wealth; च and; समवेतत्वात् being always connected.

14. And being always connected with wealth.

The author replies to the view of the objector that a female is incapable of holding wealth as said in sûtra 10. He says that a woman is equally partner with him.

क्रयस्य धर्ममात्रत्वम् ॥ ६ । १ । १५ ॥

क्रयस्य of a sale; धर्ममात्र a form of religion only.

15. The sale is only a religious form.

We have seen in sûtra 10 that the objector assigns a reason for a female not holding wealth *i. e.* she is purchased by the husband and sold by the father. To this objection the author says that it is not so; it is only a religious form, because no price of a bride is fixed upon her quality just like commodity in a market.

स्ववत्तामपिदर्शयति ॥ ६ । १ । १६ ॥

स्ववत्तां the quality of possessing wealth; अपि also; दर्शयति shows.

16. (The Veda) shows that they have capacity to possess wealth.

The objector said that the females had no capacity to possess wealth. In reply the author says that in the Vedic text it is laid down that an offering of the buttock of an animal is made to the wives of the gods; this shows that even females can possess their separate property. पत्नी हि पारीणह्यस्येशे पत्नियैवानुमतं निर्वपति ॥ (तै० सं० ६।२।१।१) "A wife is certainly the mistress of the household furniture; he makes an offering with the wife's permission."

Adhikaraṇa IV. Sûtras 17—21. Dealing with the equal right of husband and wife in a sacrifice.

स्ववतोस्तु वचनादैककर्म्यं स्यात ॥ ६ । १ । १७ ॥

स्ववतोः possessed of wealth ; तु on the other hand ; वचनात् by reason of the text ; एककर्म्यं pertaining to one and the same act ; स्यात् is.

17. On the other hand, the husband and wife possessed of wealth are entitled to perform the one and the same sacrificial act.

The author lays down the siddhânta view that both husband and wife are equally entitled to perform a sacrifice and in support of this view, there is a direct text. धर्मेच अर्थेच कामेचनातिचरितव्या । सहधर्मश्चरितव्यः । सहापत्यमुत्पादयितव्यम् ॥ "She should not be discarded in religious affairs, business, and desired objects; all religious acts should be performed together: chidren should be brought forth together."

लिङ्गदर्शनाच्च ॥ ६ । १ । १८ ॥

लिंगदर्शनात् by reason of the force of the text: च and.

18. And there is also an inference from the text.

In support of his view, the author derives a conclusion from the text of the Vedas. मेखलया यजमानंदीक्षयति योक्त्रेणपत्नीं मिथुनत्वाय ॥ (तै० सं० ६।१।३।५) "He ties a girdle round the sacrificer, and a cord round his wife to become a pair."

क्रीतत्वात्तु भक्त्या स्वामित्वमुच्यते ॥ ६ । १ । १९ ॥

14

क्रीतत्वात् by reason of purchase; तु on the other hand; भक्त्या by figure of speech; स्वामित्वं ownership; उच्यते is said.

19. By reason of purchase, (she is not independent); by way of figurative speech (her) ownership is described.

The objector replies that as a woman is purchased, she can not be independent; the description of ownership is by way of metonymy.

फलार्थित्वात्तु स्वामित्वेनाभिसम्बन्धः ॥ ६ । १ । २० ॥

फलार्थित्वात् by reason of a desire for a reward; तु on the other hand; स्वामित्वेन with the ownership; अभिसम्बंधः connection.

20. On the other hand, by reason of having a desire for a reward, there is a connection with the ownership.

The author gives a reply to the objection raised in the preceding sûtra. He says that she also possesses a desire to secure heaven; she is, therefore, independent to perform a sacrifice just like a man having a desire to secure heaven.

फलवत्तां च दर्शयति ॥ ६ । १ । २१ ॥

फलवत्तां obtaining of a reward; च and; दर्शयति shows.

21. The text shows that (she) obtains a fruit.

The author supports his view by quoting authority. The Vedic text shows that she is entitled to get reward; this fact also shows that she is entitled to perform a sacrifice. संपत्नी पत्या सुकृतेन गच्छतां । यज्ञस्ययुक्तौ धुर्यावभूतां । संजानानौ विजहतामरातीः । दिविज्योति रजरमारभेताम् (तै० सं० ३।७।५।११ "A wife with her husband reaps the fruit of good actions; they both bear the yoke of a sacrifice: being of one mind they overcome their enemies. They attain the undecaying light in heaven."

Adhikaraṇa V Sûtras 22—23. Dealing with the subject that one man only can perform अग्न्याधान.

द्व्याधानं च द्वियज्ञवत् ॥ ६ । १ । २२॥

द्व्याधानं two persons performing the अग्न्याधान; च and; द्वियज्ञवत् like the sacrifices which are performed by two persons.

22. An अग्न्याधान is to be performed by two persons, just like sacrifices which are performed by two persons.

The इंद्राग्निस्तोम sacrifice is performed by two men; one is यजमान and the other is पुरोहित. On this analogy the objector says that अग्न्याधान should also be performed by two men.

गुणस्य तु विधानत्वात्पत्न्या द्वितीयशब्दः स्यात् ॥६।१।२३॥

गुणस्य of the quality; तु on the other hand; विधानत्वात् by reason of enjoining; षत्न्याः by a wife; द्वतीयशब्दः the dual number, स्यात् is.

23. On the other hand by reason of enjoining a quality, the dual shall be made up by the wife.

The author replies to the objection raised in सूत्र 22. There is a Vedic text क्षौमेवसानावग्निमादधीयतां। "dressed in silk two should establish fire." The author says that the husband and wife shall perform the अग्न्याधान. The dual number can be explained by joining the wife with the यजमान. The clause 'क्षौमेवसानौ' is an adjectival clause qualifying the husband and wife.

Adhikarana VI. Dealing with equal right of wife in आशी and ब्रह्मचर्यं.

तस्या यावदुक्तमाशीर्ब्रह्मचर्यमतुल्यत्वात् ॥६।१।२४॥

तस्याः hers; यावदुक्तं all that is laid down; अशीः paring of the nail; ब्रह्मचर्यं celibacy; अतुल्यत्वात् by their being not equal.

24. For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the sûtra that a woman is equally entitled to have her nails pared and head shaved and to observe celibacy. She being not equal to a man in performing the Vedic rites, she can only perform those rites which have been specially mentioned. आशी is the shaving of the head and face and paring of the nails. Some commentators have taken this word to mean benedictory verses of the Vedas.

Adhikarana VII. Sûtras 25 – 38. Dealing with the subject that a शूद्र has no right to perform a sacrifice.

चातुर्वर्ण्यमविशेषात ॥ ६ । १ । २५ ॥

चातुर्वर्ण्यं all the four castes; अविशेषात् by reason of no distinction.

25. All the four castes, there being no distinction.

In this adhikarana, the question is whether a शूद्र is entitled to perform a sacrifice; it opens with the पूर्वपक्ष view that all the four castes are entitled to perform it, because in the Vedas no distinction is made.

निर्देशाद्वा त्रयाणां स्यादग्न्याधेये ऽसम्वन्धः क्रतुषु ब्राह्मणश्रुतेरित्यात्रेयः ॥ ६ । १ । २६ ॥

निर्देशात् by a direction; वा on the other hand, or; त्रयाणां of three; स्यात् is; अग्न्याधेये in establishing fire; हि because; असंबंधः no connection; क्रतुषु in a sacrifice; ब्राह्मणश्रुतिः the Brâhmaṇa text; इति this much; आत्रेयः the view of आत्रेय.

26. On the other hand, under a command, the three castes are entitled to the establishment of fire; he has no connection with the sacrifice. This is the Brâhmaṇa text. It is the opinion of आत्रेयः

The author gives his own सिद्धांत view supported by the view of आत्रेय. There is a text of तैत्तरीय संहिता under which only first three castes are entitled to establih fire and the शूद्र caste is not mentioned. From this, the inference is that a शूद्र is not entitled to अग्न्याधान. He can not therefore perform a sacrifice. वसंते ब्राह्मणोग्निमादधीत । ग्रीष्मे राजन्य आदधीत शरदिवैश्य आदधीत ॥ "A Brâhmaṇa should establish fire in spring, in summer a kṣatriya should establish fire: a vaiśya should establish fire in autumn."

निमित्तार्थेन बादरिस्तस्मात्सर्वाधिकारं स्यात् ॥६।१।२७॥

निमित्तार्थेन with special object; वादरिः the view of Badari; तस्मात् therefore; सर्वाधिकारं right of all; स्यात् is.

27. "For special reason" says Badari "all are, therefore, equally entitled."

The objector in support of his view relies on the view of वादरि. The Vedic text mentions special reason for the higher castes for the establishment of fire; he is, therefore, of opinion that a शूद्र can perform अग्न्याधान at any time he likes. The word निमित्त in the sûtra means 'time or reason'; we have translated it as meaning "special object or reason;".

अपि वाऽन्यार्थदर्शनाद्यथाश्रुति प्रतीयेत ॥ ६ । १ । २८॥

अपि वा or also; अन्यार्थदर्शनात् by seeing other texts; यथाश्रुति according to the Vedic text; प्रतीयेत is laid down.

28. Or by seeing other text also; according to the Vedic text it is laid down.

The author gives a reply to the objector that there are other texts in which only the three higher castes are mentioned in connection with the performance of certain Vedic ceremonies. A शूद्र does not find place there. So the conclusion is that a शूद्र is not entitled to perform a sacrifice. वार्हद्गिरं ब्राह्मगस्य ब्राह्मसामकुर्य्यात् । पार्थरश्मं राजन्यस्य । रायोवाजीयं वैश्यस्य ॥ यग्रागू राजन्यस्य । आमिक्षावैश्यस्य । पयोब्राह्मणस्य ॥ (तै० सं० ६।२।५।३) अग्रसु-प्रक्रमेषु ब्राह्मणोऽग्निनादधीत । एकादशसुराजन्यः । द्वदशसुवैश्यः ॥ "वार्हद्गिर is the hymn of a Brâhmaṇa, पार्थरश्म is of a kṣattriya and रायोवाजीय is of a vaiśya, the fast of a kṣattriya is by gruel, that of a वैश्य by आमिक्षा and that of a Brâhmaṇa by milk. A Brâhmaṇa should establish fire at the distance of 8 steps, a kṣattriya at the distance of 11 steps and a vaiśya at the distance of 12 steps."

निर्देशात्तु पक्षे स्यात ॥ ६ । १ । २९ ॥

निर्देशात् by reason of the direction; तु on the other hand; पक्षे on the other side स्यात् is.

29. On the other hand, by reason of the direction, there is the other side.

There is a general statement in the वेद that a person desirous of heaven should perform a sacrifice. All persons without any exception are desirous of heaven. In this view, says the objector, the other side, namely, that a शूद्र is entitled to perform a sacrifice, is established.

वैगुण्यान्नेति चेत ॥ ६ । १ । ३० ॥

वैगुण्यात् by reason of the disability; न not; इतिचेत् if it be said.

30. If it be said that by reason of the disability, he is not (entitled).

The objector develops his argument and says that if you say that as certain disabilities are attached to a शूद्र, so he is not entitled to perform a sacrifice.

न काम्यत्वात् ॥ ६ । १ । ३१ ॥

न not; काम्यत्वात् by reason of the desire.

31. Not so, by reason of possessing a desire.

The objector replies to the objection raised in sûtra 30 and says that a शूद्र has also a desire to obtain heaven, he is therefore entitled to perform a sacrifice to achieve that object.

संस्कारे च तत्प्रधानत्वात् ॥ ६ । १ । ३२ ॥

संस्कारे in a purificatory or preparatory operation, च and; तत्प्रधानत्वात् by reason of that being principal.

32. And in purificatory operation, by reason of that being principal.

The objector supports his view further by saying that in all ceremonies the object of the performer is principal. The purificatory ceremonies are only subordinate; they may be left out but the desire to obtain heaven is the principal thing and if a person is possessed of that desire, he is competent to perform the sacrifice.

अपि वा वेदनिर्देशादपशूद्राणां प्रतीयेत ॥ ६ । १ । ३३ ॥

अपि वा not so, or also; वेदनिर्देशात् by the direction of the Veda; अपशूद्राणां of non-śûdras; प्रतीयेत are recognised, included.

33. Not so, by the direction of the Vedas, only non-śûdras are meant.

The author gives a reply to the objection of the objector raised in the preceding sûtras. He says that the Vedic text by which the right is conferred, refers only to the first three castes.

गुणार्थित्वान्नेति चेत् ॥ ६ । १ । ३४ ॥

गुणार्थित्वात् by reason of the quality of seeker after knowledge; न not; इतिचेत् if it be said.

34. If it be said, not by reason of his desire to acquire knowledge.

The author on behalf of the objector raises a doubt that if you say that a शूद्र also possesses a desire to be qualified for a sacrifice by education, the reply is given in the following सूत्र.

संस्कारस्य तदर्थत्वाद्विद्यायां पुरुषश्रुतिः ॥ ६ । १ । ३५ ॥

संस्कारस्य of a purificatory ceremony; तदर्थत्वात् by reason of it being for that; विद्यायां of learning; पुरुषश्रुतिः text of the Veda about a man.

35. The purificatory ceremony is with that object; there is a vedic text about a man in connection with learning.

The उपनयन संस्कार is performed for the purpose of the vedic study. A शूद्र is not entitled to have the उपनयन ceremony performed and no preceptor can teach him without initiation ceremony. There is a vedic text which lays down that only the three first castes are entitled to it. वसन्ते ब्राह्मण-मुपनयीत । ग्रीष्मे राजन्यं । वर्षासु वैश्यं ॥ "A Brâhmaṇa should be initiated in spring, a kṣattriya should be initiated in summer; and a vaiśya in the rainy season."

विद्यानिर्देशान्नेति चेत ॥ ६ । १ । ३६ ॥

विद्यानिर्देशात् by reason of the direction for learning; न not; इतिचेत् if it be said.

36. If it be said not, because there is a direction for learning.

The author raises a further objection on behalf of the objector that a शूद्र is equally entitled to the study of the Veda; to this the reply is as follows :—

अवैद्यत्वादभावः कर्मणि स्यात् ॥ ६ । १ । ३७ ॥

अवैद्यत्वात् being not entitled to be taught; अभावः incapacity; कर्मणि in a Vedic act; स्यात् is.

37. By reason of his being not entitled to be taught, he is incapable to perform a sacrifice.

The author says that no teacher will teach a शूद्र, no school recognises his claim to be taught the Vedas; so he is not entitled to perform a sacrifice. शुद्रेणनाधेतव्यम् । "Nothing is to be learnt by a शूद्र."

तथा चान्यार्थदर्शनम् ॥ ६ । १ । ३८ ॥

तथा च similarly; अन्यार्थदर्शनं seeing another text.

38. Similary there is another text seen.

The author in support of his view refers to the authorities of the Veda. पद्यु वा एतत् श्मशानंयत् शूद्र समीपे न अध्येयम् ॥ "A शूद्र is a walking cemetry; one should not, therefore, read near a शूद्र."

Adhikaraṇa VIII. Sûtras 39—40. Dealing with the right of a poor man to perform a sacrifice.

त्रयाणां द्रव्यसम्पन्नः कर्मणो द्रव्यसिद्धित्वात ॥६।१।३९॥

त्रयाणां of the three castes; द्रव्यसम्पन्नः possessed of wealth; कर्मणः of an act; द्रव्यसिद्धित्वात् by reason of the fulfilment depending on wealth.

39. Of the three first castes, only a person possessed of wealth (is entitled to perform a sacrifice); because accomplishment of an act depends on wealth.

The objector says that the fufilment of a sacsifice depends upon wealth; a person who is not possessed of it, is therefore not entitled to perform it.

अनित्यत्वात्तु नैवं स्यादर्थाद्धि द्रव्यसंयोगः ॥६।१।४०॥

अनित्वात् being not permanent; तु on the other hand; न not; एवं so; स्यात् is; अर्थात् from a motive; हि because, द्रव्यसंयोगः acquisition of wealth.

40. On the other hand, it is not so, by reason of its being not permanent. Wealth can be obtained from a motive.

The author gives a reply to the objection embodied in sûtra 39. He says that poverty or wealth are not permanent; one can acquire wealth for the performance of a sacrifice by exertion. So every one of the three castes can perform a sacrifice and poverty is no disqualification.

Adhikaraṇa IX. Dealing with the right of the persons deprived of limbs to perform a sacrifice,

अङ्गहीनश्च तद्धर्मा ॥ ६ । १ । ४१ ॥

अंगहीनः deprived of limbs, or senses; crippled, lame &c. च and; तद्धर्मा of that quality.

41. And persons deprived of limbs or senses are also of the same quality (or nature).

The author says that even persons deprived of senses and limbs are capable af performing a sacrifice, if they are otherwise fit.

Adhikaraṇa X. Dealing with the subject that persons possessed of discased organs which can not be cured are incapable to perform a sacrifice.

उत्पत्तौ नित्यसंयोगात् ॥ ६ । १ । ४२ ॥

उत्पत्तौ at the time of birth; नित्यसंयोगात् by reason of permanent connection.

42. A person born (deprived of senses or limbs is not entitled to perform a sacrifice) by reason of the permanent connection.

A person who is born blind, deaf or mute is incapable to perform a sacrifice. Here in the original text the word उत्पत्ती is used; it is explained by शवर "in the original text." According to शवर the explanation of the sûtra is that all the operations mentioned in the text are permanently connected with the sacrifice; if one operation is not performed by a person suffering from an incurable disease, the whole sacrifice is useless. So a person suffering from an incurable disease is incapable of performing a sacrifice. The conclusion from these two interpretations is the same.

Adhikaraṇa XI. Dealing with the subject that one who has not got three (ऋषिs) pravaras, can not perform full and new moon sacrifices.

अत्र्यार्षेयस्य हानं स्यात्॥ ६ । १ । ४३ ॥

अत्र्यार्षेयस्य of a person not possessing three pravaras; हानं incapacity, disability; स्यात् is.

43. A person who has not three प्रवरs has a disability (to perform a sacrifice).

The founder of a family is called ऋषि. There are several gotras in one family. They are called प्रवरs There are 1,2,3, and 5 प्रवरs. There are not four groups (प्रवरs). The author says that only persous who have प्रवरs are entitled to perform a sacrifice. By saying three प्रवरs, the persons of one प्रवर and of two pravaras are included under the principle of अवयुत्यानुवाद and the prohibition which relates to a person of four प्रवरs and two प्रवरs is a नित्यानुवाद.

Adhikaraṇa XII. Sûtras 44—50. Dealing with the right of a रथकार besides the four castes, to अग्न्याधान.

वचनाद्रथकारस्याधाने ऽस्यसर्वशेषत्वात् ॥६।१।४४ ॥

वचनात् by a text; रथकारस्य of a mixed caste; आधाने in the establishment of fire; अस्य his; सर्वशेषत्वात् being excluded from the four castes.

44. By a text, a रथकार's right to अग्न्याधान (is recognised), he being excluded from the four castes.

A रथकार is the offspring of a माहिष्य father from a करणी mother. A माहिष्य is the offspring of a kṣattriya from a vaiśya woman; a करणी is an issue of a vaiśya from Śûdra woman. The author says that under the vedic text वर्षासुरथकार आदधीत; a रथकार is therefore entitled to keep fire for a sacrifice during the rainy season.

न्याय्यो वा कर्मसंयोगाच्छूद्रस्य प्रतिषिद्धत्वात् ॥६।१।४५॥

न्याय्यः proper; वा or; कर्मसंयोगात् by reason of his connection with the profession (of chariot-making); शूद्रस्य of a शूद्र ; प्रतिषिद्धत्वात् by reason of the prohibition.

45. On the other hand, it is proper (to regard him belonging to the three higher castes) by reason of his professon, because a शूद्र is prohibited.

The objector says that as the right of performing अग्न्याधान is conferred on a रथकार, he therefore belongs to the first three higher castes. He can not be a शूद्र, as the latter is not entitled to perform a sacrifice as said in Adhikaraṇa VII.

अकर्मत्वात्तु नैवं स्यात् ॥ ६ । १ । ४६ ॥

अकर्मत्वात् by taking to the prohibited profession; तु on the other hand; नैवं not so; स्यात् is

46. On the other hand, he can not be of higher caste, having accepted a profession prohibited (by the Vedas).

The author gives a reply to the objector, that by reason of the right conferred on the रथकार he can not be classed amongst the three higher castes; because his profession of chariot-making is prohibited to the twice-born.

आनर्थक्यं च संयोगात् ६ । १ । ४७ ॥

आनर्थक्यं meaninglessness; च and; संयोगात् by reason of the connection (with the time).

47. And there will be meaninglessness by reason of the connection (with time).

It is enjoined in the Vedas, that a ब्राह्मण shall establish fire in spring, a क्षत्रिय in summer and a वैश्य in antumn. A रथकार as we have said above in the commentary on sûtra 44 is entitled to perform अग्न्याधान in rains. He is given an independent right. If he be included amongst any of the higher castes, the Vedic texts will be meaningless which is always to be avoided by a Mimânsaka. This is an argument in favour of the author's view.

गुणार्थेनेति चेत् ॥ ६ । १ । ४८ ॥

गुणार्थेन with the object of quality: इतिचेत् if you say.

48. If you say that it is with the object (of mentioning) a quality.

The author raises an objection on behalf of the objector that if your contention is that the profession of chariot-making qualifies the three castes; *i. e* if a member of the three higher castes takes to building chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows :—

उक्तमनिमित्तत्वम् ॥ ६ । १ । ४९ ॥

उक्तं said; अनिमित्तत्वं the want of the quality of being an accident.

49. It is said already that an accident does not apply.

The author's reasoning is that a member of the higher castes by reason of the accident of taking to the profession of chariot-building gets the rainy season as the time for the performance of अग्न्याधान. This निमित्त or accident is against the direct text. See सूत्र 26 at P. 306. The śruti text is preferable to लिंग. So this construction is not proper.

सौधन्वनास्तु हीनत्वान्मन्त्रवर्णात्प्रतीयेरन् ॥६।१।५०॥

सौधन्वनाः the chariot-builders; तु on the other hand; हीनत्वात् by reason of inferiority; मंत्रवर्णात् from the Vedic text; प्रतीयेरन् ought to be considered.

50. On the other hand the chariot-builders, by virtue of their inferiority and the Vedic text, ought to be considered (to be outside the pale of the three higher castes).

The author has summed up the whole thing and comes to the conclusion that a chariot-builder is not a twice-born.

This adhikarana is called रथकारन्याय.

Adhikarana XIII Sūtras 51—52. Dealing with the right to perform रौद्रयाग by निषाद who does not belong to the three higher castes.

स्थपतिर्निषादः स्याच्छब्दसामर्थ्यात् ॥ ६ । १ । ५१ ॥

स्थपतिः sthapatiḥ ; निषाद a low caste ; स्यात् is ; शब्दसामर्थ्यात् by force of the word.

51. स्थपति is निषाद by force of the word.

वास्तुमध्ये रौद्रं चरुं निर्वप्रेयत्ररुद्रः प्रजाशमयेत्……………एतयानिषादस्थपतिं याजयेत

This relates to रौद्रयज्ञ; by this निषादस्थपति should be made to perform the sacrifice. "Let him offer boiled rice consecrated to Rudra in the dwelling house, where Rudra pacifies the family ; let him cause a निषाधस्थपति to perform a sacrifice with it." The question is what is the meaning of निषाधस्थपति, a compound occuring in the Vedic text ? whether it is कर्मधारय or तत्पुरुष. The author's view is that it is कर्मधारय and the compound means that स्थपति a chief who is a निषाद. (wild tribe,)

लिङ्गदर्शनाच्च ॥ ६ । १ । ५२ ॥

लिंगदर्शनात् by seeing the force of the text; च and,

52. And by seeing force of the vedic text.

In support of his view the author relies on the Vedic text from which he makes the same inference. कूटा दक्षिणा तै० सं० १. ८. ९. १ "Gift of cows of broken horns." The cows without horns constitute the wealth of this non-Aryan tribe according to शबर.

END OF PÂDA I.

PÂDA II.

Adhikarana I. Sûtras 1 – 2. Dealing with the subject that in a सत्र each sacrificer is entitled to a fruit.

पुरुषार्थैकसिद्धित्वात्तस्यतस्याधिकारः स्यात् ॥६।२।१॥

पुरुषार्थैकसिद्धित्वात् by reason of one result of the पुरुषार्थ ; तस्य तस्य of each one; अधिकारः right ; स्यात् is.

1. By reason of one end of the purpose of life (पुरुषार्थ), each one is entitled (to the fruit of an act).

A सत्र is a sacrificial session and is performed by a large member of persons; each of them is called a सत्री. The number of the सत्रीs is not less than 17 and not more than 24. The author gives his own view, that the object of a man, being the accomplishment of the fruit of his action, each and every one who takes part in the सत्र is entitled to the fruit of the सत्र.

अपि चोत्पत्तिसंयोगोयथा स्यात्सत्वदर्शनं तथाभावो विभागे स्यात् ॥ ६ । २ । २ ॥

अपि also; च and; उत्पत्तिसंयोगः connection with the original text; यथा just like; स्यात् is; सत्वदर्शनं seeing a being; तथा in the same way; भावः invisible fruit; विभागे in separate individuals; स्यात् is.

2. And also the connection with the original text ; just as on seeing a being a concept is formed, in the same way, is the invisible result in a separate (individual).

The author supports his view in two ways. The original text confers the right to fruit on all सत्रीs He further says that it is possible just like perception of a being by a large nnmber of people; they all see similarly and one result is produced on each and every one of them. The author concludes from these two *data* that the invisible result is achieved by each and every individual in a सत्र. The original texts are of two kinds (1) प्रत्येकंवाक्यपरिसमाप्तिः ending of the sentence in each and every individual of which the whole is made up ; as for example, 'the city is burnt' it means that each and every house in the city is burnt. (2) समुदाये वाक्यपरिसमाप्तिः ending of the sentence in the whole group ; as for example. 'he gave thousand rupees to the school' ; here school means the body as a whole. In the present case the original text is construed upon the first principle mentioned above.

Adhikaraṇa II. Sûtras 3 – 12. Dealing with the rule as regards one performer in the new and full moon sacrifices.

प्रयोगे पुरुषश्रुतेर्यथाकामी प्रयोगे स्यात ॥ ६ । २ । ३ ॥

प्रयोगे in a sacrifice ; पुरुषश्रुतेः by reason of a text laying down a rule as to person ; यथाकामी a person desirous (of a fruit) ; प्रयोगे in a sacrifice; स्यात् is.

3. By reason of a text laying down a rule as to person in a sacrifice any number desirous of a fruit is (entitled to join) the sacrifice

The adhikaraṇa opens with the objector's point of view. The same principle which our author applied in the preceding अधिकरण to सत्र, the objector applies to दर्श and पूर्णमास यागs. His position is that the पुरुष is principal and the number is subordinane ; though the agent of the performer is mentioned in a singular number, yet it means as many as are desirous to obtain the fruit of the sacrifice.

प्रत्यर्थं श्रुतिभाव इतिचेत् ॥ ६ । २ । ४ ॥

प्रत्यर्थं for each; **श्रुतिभावः** the object of the text; **इतिचेत्** if you say.

4. If you say that the object of the text is for each separately.

The objector raises an objection on behalf of the **सिद्धांती**. Where the sacrifice is principal, the **पुरुष** is subordinate; and the Vedic text which gives the number, becomes important. The text mentions a sacrificer, a sacrifice and its result; so according to the **सिद्धांती** each and every individul is mentioned separately.

तादर्थ्ये न गुणार्थताऽनुक्तेऽर्थान्तरत्वात्कर्तुः प्रधानभूतत्वात् ॥ ६ । २ । ५ ॥

तादर्थ्ये on the object being for him; **न** not; **गुणार्थता** subordination; **अनुक्ते** on being not mentioned; **अर्थांतरत्वात** by reason of other proofs; **कर्तुः** of an agent; **प्रधानभूतत्वात्** by reason of his being principal.

5. On the reward being for him, he is not subordinate; as there is no direct text by reason of other proofs, the agent is principal.

The objector meets the objection raised in the preceding **सूत्र**; his reasoning is that the sacrificer can not be considered subordinate. The fruit is principal and the sacrificer being directly connected with it, he is principal. When the sacrificer is principal, the number loses its importance.

अपि वा कामसंयोगे सम्बन्धात्प्रयोगायोपदिश्येत प्रत्यर्थं हि विधिश्रुतिर्विषाणावत ॥ ६ । २ । ६ ॥

अपिवा or also, not so; **कामसंयोगे** in connection with the desire; **संबंधात्** by virtue of the relationship; **प्रयोगाय** for performance; **उपदिश्येत** should be directed; **प्रत्यर्थं** for each end; **हि** because; **विधिश्रुतिः** the text which lays down the order; **विषाणावत्** like the text (which prescribes) a horn.

6. Not so; by reason of the relationship in connection with the desire, the performance is directed; because the injunctive text for each and distinct individual is just like the text (which lays down) a horn.

The author now proceeds with his सिद्धांत view and criticises the position of the पूर्वपक्ष. He says that in relation to the act, the agent is principal ; but the fruit is directly connected with the act: the act is therefore principal and the agent who is inferred indirectly from the act is subordinate. In the text, the act is mentionod and the fruit is mentioned (स्वर्गकामोयजेत) The agent is inferred ; what is inferred is not principal but subordinate. The sacrificer is, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horn ; there are two direct texts about it ; but such is not a case here. We have only one text.

अन्यस्यस्यादिति चेत ॥ ६ । २ । ७ ॥

अन्यस्य of another; स्यात् is ; इतिचेत् if it be said.

7. If it be said that fruit may accrue to another.

The author raises an objection on behalf of the objector to his सिद्धांत view and says that if you argue that by virtue of making the performer subordinate, the result will be that one may perform a sacrifice and another may reap its fruit. The reply is as follows :—

अन्यार्थेनाभिसम्बन्धः॥ ६ । २ । ८ ॥

अन्यार्थे in a case where the fruit is to accrue to another; न not; अभि संबंध connection.

8. There is no connection in the case where the fruit is to accrue to another.

The author says that आत्मनेपद form is used when the result of the verb is to accrue to the agent ; so in the text, the आत्मनेपद form is used and if the benifit of the verb was to accrue to another, the आत्मनेपद would not have been used.

फलकामो निमित्तमिति चेत् ॥ ६ । २ । ९ ॥

फलकामः the desire of the fruit; निमित्तं essential condition; इतिचेत् if you say.

9. If you say that desire to obtain fruit is an essential condition.

The सिद्धांती raises an objection on behalf of the objector and says that a desire to secure fruit is the chief cause which prompts one to action; it is quite possible that one may get fruit and another may perform the act, The reply is given in the next सूत्र.

न नित्यत्वात् ॥ ६ । २ । १० ॥

न not; नित्यत्वात् by reason of the permanency.

10. Not, by reason of the permanency.

The author says that the performance of दर्शपूर्णमास याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the दर्शपूर्णमास याग is permanent. It is permanently enjoined and must be performed. The fruit is directly connected with the act ; the fruit is principal and the act is subordinate and the agent is, therefore, not principal. So the number is important when the agent is subordinate.

कर्म तथेति चेत् ॥ ६ । २ । ११ ॥

कर्म act; तथा similarly; इति चेत् if you say.

21. If you say that there are acts similarly.

The author again raises an objection on behalf of the objector. If you say that there are sacrifices which are performed by two or more persons ; a reply is as follows :

न समवायात् ॥६ । २ । १२ ॥

न not; समवायात् by reason of connection.

12. No, by reason of the connection·

Those sacrifices in which two or more sacrificers act are अहीन sacrifices. They have, therefore, no bearing on दर्शपूर्णमास याग.

Adhikaraṇa III. Sûtras 13—15. Dealing with the rule that a काम्य कर्म once commenced should be finished.

प्रक्रमात्तु नियम्येतारम्भस्य क्रियानिमित्तत्वात् ॥५।२।१३॥

प्रक्रमात् by reason of the beginning ; तु on the other hand ; नियम्येत it is ruled ; आरंभस्य of a commencement ; क्रियानिमित्तत्वात् by reason of the cause of an action.

13. On the other hand, by reason of the commencement, it is ruled (that an act commenced should be completed) because the commencement is for the sake of an act.

The author says that the very word 'act' means the accomplishment of it *i. e.*, the beginning, the continuance and the completion of it. An act, when commenced should be completed, otherwise no purpose can be accomplished.

फलार्थित्वाद्वाऽनियमो यथानुपक्रान्ते ॥ ६ । २ । १४ ॥

फलार्थित्वात् by reason of a desire for a fruit; वा on the other hand; अनियमः no rule; यथा just as; अनुपक्रांते in the case of an act not commenced.

14. On the other hand, by reason of a desire for a fruit, there is no rule just as in the case of an act not commenced.

The objector raises an objection to the view of the author; he says why should an act be completed? The principal thing is to obtain a fruit; if the fruit is obtained, the sacrifice should not be completed. When an act is not commenced, it is not necessary to commence it; so when an act is commenced, it is not necessary to complete it.

नियमो वा तन्निमित्तत्वात्कर्तुस्तत्कारणं स्यात् ॥६।२।१५॥

नियमः a rule; वा on the other hand; तन्निमित्तत्वात् by reason its being the object for that; कर्तुः of an agent; तत्कारणं that cause; स्यात् is.

15. On the other hand there is a rule for its sake and it is the cause of the agent.

The author gives a reply to the objection of the objector and says that the rule is with a view to complete an act once commenced and that is the cause of the agent's activity to act. If an act once commenced is not completed, the agent is looked down upon by good people of the society. So an act once commenced should be brought to an end.

Adhikaraṇa IV. Sûtra 16–18. Dealing with the subject that there is no rule that the worldly act once commenced should be completed.

लोके कर्माणि वेदवत्ततोऽधिपुरुषज्ञानम् ॥ ६ । २ । १६ ॥

लोके in the world; कर्माणि acts; वेदवत् like those enjoined in the Veda; ततः from that; अधिपुरुषज्ञानं the knowledge of an excellent man.

16. In the world, the acts are like those enjoined in the Veda; from them there is a knowledge of the excellent man.

The objector says just as there is a Vedic code regulating the sacrifice; so there is a worldly science which regulates mundane affairs. Just as the Vedic actions once commenced should be completed, so the worldly action should be completed; by doing so, the performer is known as an excellent man. If you commence building a house and leavs it incomplete, the society will hold you in contempt.

अपराधेऽपि च तैः शास्त्रम् ॥ ६ । २ । १७ ॥

अपराधे on a fault; अपि also, च and; तैः by them; शास्त्रं regulated.

17. And on fault also, by them regulated.

The objector supports his view by another argument; he says even a carpenter is punished for his default by those wordly codes. There are expiatory ceremonies prescribed, when any wrong is committed by a carpenter.

अशास्त्रात्तूपसम्प्राप्तिः शास्त्रं स्यान्न प्रकल्पकं तस्मादर्थेन गम्येताप्राप्ते शास्त्रमर्थवत् ॥ ६ । २ । १८ ॥

अशास्त्रा without a code; तु on the other hand; उपसंप्राप्तिः obtaining of the fruit; शास्त्रं code; स्यात् is; न not; प्रकल्पकं cause; तस्मात् therefore; अर्थेन by inference (अर्था पत्तिः) ; गम्येत is concluded or arrived at ; अप्राप्ते in (the case of a thing) not known; शास्त्रं code; अर्थवत् useful, pertinent.

18. On the other hand the fruit is obtained even without a code; a code is not the cause; therefore it follows from an inference that a code is helpful in cases where the subject is not known.

The author sums up the whole thing as the last conclusion. He says there is no work on carpentry; a carpenter without the guide of any code, does his work; so it follows that a शास्त्र is helpful where the subject is not known. The result of the whole discussion is that it does not necessarily follow that a worldly act once commenced should necessarily be completed. It depends upon the choice of the agent.

Adhikaraṇa V. Sûtras 19—20. Dealing with befalling of misforture on doing forbidden acts.

प्रतिषेधेष्वकर्मत्वात्क्रिया स्यात्प्रतिषिद्धानां विभक्तत्वादकर्मणाम् ॥ ६ । २ । १९ ॥

प्रतिषेधेषु in forbidden (acts) ; अकर्मत्वात by virtue of no action ; क्रिया action ; स्यात् is ; प्रतिषिद्धानां of forbidden acts ; विभक्तत्वात् by reason of being different ; अकर्मणां of non-action.

19. In the forbidden acts, by reason of non-action, an act

is performed; there being a difference between an act forbidden and non-act.

A nice distinction is made in the सूत्र between an act which is actually performed and the one that is mentally performed. The objector says that when an act is forbidden, it should not be done at all; but it can be done by thinking on it; for there is a difference between an actual commission of it which does not manifest itself in the form of an act. न कलंजंभक्षयितव्यं. "No flesh of an animal struck with a poisoned arrow should be eaten." The question is whether the negative participle न qualifies eating or the act. No eating of कलंज should be done. If you say that it is the absence of eating which is meant, then even the thinking of it is forbidden, this is the position of the objector. It is called पर्युदास by a मीमांसक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रतिषिद्ध.

शास्त्राणां त्वर्थवत्त्वेन पुरुषार्थो विधीयते तयोरसमवायित्वात्तादर्थ्ये विध्यतिक्रमः ॥ ६ । २ । २० ॥

शास्त्राणां of rules, of injunctions; तु on the other hand; अर्थवत्त्वेन with the quality of an object; पुरुषार्थः purpose of the agent; विधीयते is laid down; तयोः of both; असमवायित्वात् by reason of being not connected; तादर्थ्ये with that object; विध्यतिक्रम violation of the command.

20. On the other hand, the injunction being for a purpose the duty of man is laid down; by reason of their being not in harmony, for that object, there is a violation of the rule.

The author lays down his own view. He says in order to fulfil the command of the Veda, the act in pursance of it should be performed. There is the purpose of the rule to be fulfilled; and the purpose of the man is also to be fulfilled. If there is no harmony between these two different objects and if you recognise only one object, there is a violation of the rule. There is a nice distinction between a याग and a व्रत. The former is the actual performance and is done by the hands; while the latter is a mental act or a determination not to do a particular act; as for example 'one ought not see a rising sun'. When a man has made a determination, he can refrain from seeing the rising seen but in the other case *viz.*, कलिंज or flesh in which a poisonous arrow is struck should not be eaten, one has to act. It is not a mere determination. This adhikaraṇa is called कलिंजन्याय.

Adhikarana VI. Sûtras 21—22. Dealing with the subject that respect to a preceptor is to be paid, after the performance of the उपनयन.

तस्मिंस्तु शिष्यमाणानि जननेन प्रवर्त्तैरन् ॥ ६ । २ । २१॥

तस्मिन् in him; तु on the other hand ; शिष्यमाणानि duties that are laid down or taught ; जननेन by birth ; प्रवर्त्तेरन् arise.

21. On the other hand, the duties that are laid down (for a disciple) arise in him from birth.

We have discussed याग and व्रत in the preceding अधिकरण. Now the question as to आचार arises ; when should a particular kind of conduct be observed by a religious student? The objector says that it arises from birth ; according to him good manners should be observed as soon as one is born.

अपि वा वेदतुल्यत्वादुपायेन प्रवर्त्तैरन् ॥ ६ । २ । २२ ॥

अपि वा not so, or also; वेदतुल्यत्वात् by reason of the equality with the Vedas; उपायेन with the initiation ceremony; प्रवर्तेरन् commence, arise.

22. Not so ; by reason of the equality with the Vedas, the observance of duties arise from the time of उपनयन (initiation ceremony).

The author gives his own view and says that the observance of the social duties, arises as soon as one is initiated. After the उपनयन ceremony the आचारs are to be observed.

Adhikarana VII. Sûtras 23—26. Dealing with the timely performance of अग्निहोत्र which is to be done for one's own life.

अभ्यासोऽकर्मशेषत्वात्पुरुषार्थो विधीयते ॥६।२।२३॥

अभ्यासः repetition ; अकर्मशेषत्वात् being not a शेष of any act; पुरुषार्थः purpose of a person ; विधीयते is laid down.

23. Because being not subsidiary to any act and as it is the purpose of a person, the repetition is laid down.

यावज्जीवमग्निहोत्रंजुहोति "one should perform अग्निहोत्र as long as he lives". The objector says that the अग्निहोत्र is not subsidiary to any sacrifice, but it is itself principal, and it is an object of a person ; so it should be performed 'incessantly'.

तस्मिन्नसंभवन्नर्थात ॥ ६ । २ । २४ ॥

तस्मिन् in him; असंभवत् not possible; अर्थात् from necessary objects necessity.

24. In him it is impossible by reason of necessity.

The objector explains what he means by 'incessantly'; अग्निहोत्र can not be performed at every time, it can be performed after other necessary acts such as eating, sleeping &c.

न कालेभ्य उपदिश्यन्ते ॥ ६ । २ । २५ ॥

न not; कालेभ्यः for the time; उपदिश्यंते laid down.

25. Not so; time has been laid down.

The author gives his own view and says that time has been enjoined for the performance of the अग्निहोत्र in the text and so it can not be performed at any time. प्रदोषं अग्निहोत्रं होतव्यं । व्युष्टायां प्रातः । पौर्णमास्यां पौर्णमासेनयजेत । अमावस्यायामामावस्येनयजेत ॥ "अग्निहोत्र should be performed in the evening, in the morning; on the full moonday with full moon sacrifice and on the new moon day, one should perform new moon sacrifice". If performed at a time which is not enjoined, the act is equivalent to non-performance.

दर्शनात्काललिङ्गानां कालविधानम् ॥ ६ । २ । २६ ॥

दर्शनात् by reason of seeing; काललिंगानां the text of time; कालविधानं fixing of time.

26. By seeing the Vedic texts laying down time, time has been fixed.

The author gives a reason in support of his view. He says that Vedic acts have their fixed times under the Vedic texts; so no Vedic act can be performed at any time one likes. The अग्निहोत्र has the stated time and is to be performed at its proper time. This Adhikaraṇa is called अग्निहोत्रन्याय.

Adhikaraṇa VII. Sûtras 27 28. Dealing with the repetition of अग्निहोत्र &c., at their proper time.

तेषामौत्पत्तिकत्वादागमेन प्रवर्त्तेत ॥ ६ । २ । २७ ॥

तेषां of them; औत्पत्तिकत्वात् by reason of the original text; आगमेन by repetition; प्रवर्तेत should commence.

27. On account of the original text about them, repetition should commence (they should be repeated.)

The author lays down that the अग्निहोत्र and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the अग्निहोत्र is to be performed in the morning and evening everyday. This is what is meant by आगम.

तथा हि लिङ्गदर्शनम् ॥ ६ । २ । २८ ॥

तथाहि similarly; लिंगदर्शनं the force of the text.

28. Similarly there is the force of the text.

The author relies on the Vedic text in support of his view.

अववाएष सुवर्गाल्लोकाच्छिद्यते योदर्शपूर्णमासी सन्नमावस्यां वा पौर्णमासीं वातिपादयति ॥ तै० सं० २. २. ५. ४. "He who, having undertaken a vow to perform दर्शपूर्णमासयागs, allows new moon and full moon days pass by, without the performance of the same, falls from the heavenly region.

Adhikaraṇa. IX. Dealing with the repetition of the homa when any vessel is broken or anything spilled in the new moon sacrifices &c.

तथान्तःक्रतुप्रयुक्तानि ॥ ६ । २ । २९ ॥ ॥

तथा similarly ; अंतःक्रतुप्रयुक्तानि those that are used in a sacrifice.

29. Similarly, when those (vessels) that are used in a sacrifice (are broken or their contents spilled, the repetition should be made.)

The author says that the expiatory libations should be made whenever in the course of a sacrifice any vessel is broken or its contents spilled. It is to be repeated as often, as this happens. भिन्नेजुहोतिस्कन्नेजुहोति । "He sacrifices, when a vessel is broken ; he sacrifices, when contents are spilled."

Adhikaraṇa X. Dealing with the repetition of respect due to a spiritual preceptor, as often as occasion requires.

आचाराद्गृह्यमाणेषु तथा स्यात्पुरुषार्थत्वात् ॥६।२।३०॥

आचारात् by virtue of social customs or etiquette; गृह्यमाणेषु in the cases recognised; तथा the same; स्यात् is; पुरुषार्थत्वात्. by reason of its being a पुरुषार्थ.

30. In the cases of social etiquette recognised, the same is the rule because they are the duties of a man.

Under the social etiquette, a preceptor is to be respected ; the pupil should rise when he comes; such etiquette should be observed as often as the preceptor arrives. It is the duty of a person to respect his elders.

Adhikaraṇa XI. Dealing with the subject that it is essential for a Brâhmaṇa, Kṣatriya and Vaiśya to pay off the three debts.

ब्राह्मणस्य तु सोमविद्याप्रजमृणवाक्येन संयोगात्

॥ ६ । २ । ३१ ॥

ब्राह्मणस्य of a Brâhmaṇa; तु on the other hand; सोमविद्याप्रजं soma sacrifice, acquisition of knowledge and production of progeny; ऋणवाक्येन with the text which enjoins the debts; संयोगात् by virtue of connection.

31. On the other hand, of a Brâhmaṇa soma sacrifice, acquisition of knowledge and production of progeny (are essential duties) on account of their relationship with the text which enjoins the debt.

The author says that in the Vedas, it is laid down that a Brâhmaṇa is born with three debts which he has to pay off; (1) the debt due to the gods; (2) the debt due to the ऋषि and (3) the debts due to the पितृ. The first is paid off by performing a सोमयाग; the second by the ब्रह्मचर्य *i. e.* by living at the house of the preceptor and acquiring knowledge there, and the third पितृऋण by entering into a family life and propagating the race.

जायमानोहवै ब्राह्मणस्त्रिभिर्ऋणवाजायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेनदेवेभ्यः प्रजया पितृभ्यएषवा अनृणोय पुत्रीयज्वा ब्रह्मचारिवासी ॥ तै० सं० ६. १. १०. ५. "A Brâhmaṇa from his very birth is under three debts; by celibacy to ऋषिs by sacrifice to the gods, by offspring to the पितृs; he who has a male child, performs a sacrifice and lives a life of celibacy, discharges the debts."

END OF PÂDA II.

PDÂ III.

Adhikaraṇa I. Sûtras 1 to 7. Dealing with the subject that in a permanent sacrifice, the subsidiary acts may be performed as far as possible.

सर्वशक्तौ प्रवृत्तिः स्यात्तथाभूतोपदेशात् ॥६।३।१॥

सर्वशक्तौ on having the whole power; प्रवृत्तिः engagement; स्यात् should be; तथा similary; भूतोपदेशात् by the direction of the Veda as to the performance of all the constituent parts.

1. If one has a capacity, he should perform the whole as there is a direction in the Veda to that effect.

The sacrificial acts are नित्य and काम्य. The question is whether the नित्यकर्म should be performed with all its subsidiary minor acts. The position of the पूर्वपक्ष is that it should be performed with all its subsidiary acts., because it is so laid down in the Vedas.

अपि वाऽप्येकदेशेस्यात्प्रधाने ह्यर्थनिर्वृत्तिर्गुणमात्रमितरत् तदर्थत्वात् ॥ ६ । ३ । २॥

अपि वा not so, or also एकदेशे on one portion; स्यात् is; प्रधाने on the principal; हि because; अर्थनिर्वृत्तिः accomplishment of the object; गुणमात्रं subordinate only; इतरत् others; तदर्थत्वात् being for the object of that

2. Not so; performance of some parts is sufficient; because in the performance of the principal, the object is accomplished; others are only subordinate being subservient for it.

The author gives his own view. All the parts in a नित्य कर्म should be performed; which are essential and which subserve the principal. The author says that on the performance of the principal, depends the accomplishment of one's object.

तदकर्मणि च दोषस्तस्मात्ततो विशेषः स्यात्प्रधानेनाऽभिसम्वन्धात् ॥ ६ । ३ । ३ ॥

तत् that; अकर्मणि on non-performance; च and; दोष sin; तस्मात् therefore; ततः from the subordinate; विशेषः special; स्यात् is; प्रधानेन with the principal; अभिसंबंधात् by reason of its connection or being essential.

3. And on non-performance of it, there is a sin; therefore it is distinguishable from the subsidiary acts, because of the connection with the principal.

The anthor supports his view by giving a reason in this sûtra. He says that in a नित्यकर्म the performance of the pricipal part is indispensable; if you omit it, you incur a sin; but snch is not the case when any unnecessary act is omitted. This is the distinguishing feature and this makes the performance of the principal incumbent.

कर्माऽभेदं तु जैमिनिः प्रयोगवचनैकत्वात्सर्वेषामुपदेशः स्यादिति ॥ ६ । ३ । ४ ॥

कर्माभेदं no difference of an act; तु on the other hand; जैमिनि the Riṣi of that name; प्रयोग वचनैकत्वात् by reason of the one text laying down the rule for guidance; सर्वेषां of all; उपदेशः order, instruction, direction; स्यात् is; इतिचेत् if you say.

4. "On the other hand, the view of जैमिनि is that there is no difference of the act by reason of the oneness of the text laying down the rule of performance under which all are directed." If you say.

The author raises an objection on behalf of the objector to his own view that जैमिनि says that all the constituent parts and principal, go to constitute one act under the Vedic text; so they are directed to be performed.

अर्थस्य व्यपवर्गित्वादेकस्यापि प्रयोगेस्याद्यथा क्रत्वन्तरेषु ॥ ६ । ३ । ५ ॥

अर्थस्य of an object of the main part; व्यपवर्गित्वात् by reason of its being distinct; एकस्य of one; अपि also; प्रयोगे on performance; स्यात् is; यथा just like; क्रत्वंतरेषु in another sacrifice.

5. On account of the main part being distinct, on the performance of one act only, the fruit may result as in another sacrifice.

The author gives a reply to the objection in the preceding sûtra. He says that there is a difference between the main and auxiliary parts, In the performance of the main part, depends the fruit of the sacrifice; so it should be performed. The subsidiary parts are therefore not essential. He cites the example of modified and model sacrifices.

विध्यपराधे च दर्शनात्समाप्तेः ॥ ६ । ३ । ६ ॥

विध्यपराधे on the violation of the rule; च and, दर्शनात् by seeing; समाप्ते on the completion.

6. And on the violation of the rule by seeing the completion.

The author gives an additional reason in support of his view. He says that if some part is omitted, even then the end of the sacrifice is seen. This additional fact shows that the performance of a subsidiary act is not essential.

प्रायश्चित्तविधानाच्च ॥ ६ । ३ । ७ ॥

प्रायश्चित्तविधानात् by prescribing the expiatory ceremony; च and.

7. And by reason of the expiatory ceremony being prescribed.

The author gives further reason in support of his view. He says that there is an expiatory ceremony laid down in case of an omission or violation of a rule.

Adhikaraṇa II. S -10. Dealing with the fruitleesness of a काम्य sacrifice on the omission of any part.

काम्येषु चैवमर्थित्वात् ॥ ६ । ३ । ८ ॥

काम्येषु in a काम्य sacrifice ; च and ; एव the same ; अर्थित्वात् by reason of being the act of a person possessed of a desire.

8. And in the desire-accomplishing sacrifice the same (principle applies) by reason of the desire.

In the present adhikaraṇa, the performance of a काम्य sacrifice is discussed; it opens with the view of the objector. He says that as in the case of a नित्य कर्म some minor acts not essential to the performance are omitted, so in the case of the काम्य sacrifice, minor acts may be omitted.

असंयोगात्तु नैवं स्याद्विधेः शब्दप्रमाणत्वात् ॥६।३।९॥

असंयोगात् want of connection; तु on the other hand; नैवं not so; स्यात् is; विधेः of the command; शब्दप्रमाणत्वात् by reason of the sanction of the Vedas.

9. On the other hand there being no connection, the same principle does not apply ; the command being based on the text of the Veda.

The author gives his own view. There in the काम्य sacrifices, the principal act alone has no connection with the fruit. A काम्य sacrifice is performed for the accomplishment of a desire and it can not be achieved by simiply performing the principal act. It should be performed, with all its details ; that is what the sûtra means by saying that there is no connection. He further says that it is based on the Vedic text which lays down that a काम्य sacrifice should be performed with all its details. ऐंद्राग्नमेकादशकपालं निर्वपेत्प्रजाकामः ॥ (तै० सं० २।२।१।२) योब्रह्मवर्चसकामः स्यात्तस्मा एतं सौर्यं चरुं निर्वपेत् ॥ (तै० सं० २।३।२।३) वैश्वदेवीं सांग्रहणीं निर्वपेद्ग्राम

कामः ॥ (तै० सं० २।३।६।२) "He who is desirous of children shall offer cakes baked on eleven pans and consecrated to the twin dieties इंद्र and अग्नि; One who is desirous of Brahmaṇic splendour, shall therefore offer this boiled rice consecrated to sun. One who is desirous of a village, shall perform साग्रहणी pertaining to the gods विश्वेदेवs."

अकर्मणि चाप्रत्यवायात् ॥ ६ । ३ । १० ॥

अकर्मणि in non-performance; च and; अप्रत्यवायात् no obstacle, no calamity.

10. And there is no calamity in not performing it.

The author gives an additional reason in support of his view. He says that the performance of a नित्यकर्म is essential and the non-performance of it entails a sin; while a काम्यकर्म is not essential, it is performed when there is a special reason for it. It is an occasional act and if it is not performed with all its details, no fruit will accrue; and the performance of the काम्य is not incumbent; it is, as said, is for certain object. So the non-performance does not produce any calamity or sin.

Adhikaraṇa III. Sûtras 11—12. Dealing with the subject that the act is the same though the materials are different.

क्रियाणामाश्रितत्वाद्द्रव्यान्तरे विभागः स्यात् ॥६।३।११॥

क्रियाणां of actions; आश्रितत्वात् by reason of their being dependent; द्रव्यांतरे on the change of materials, विभागः division, change; स्यात् is.

11. By reason of the actions being dependent, there is a change on the change of materials.

The sûtra lays down the view of the पूर्वपक्ष. The action is the quality of the matter and inheres in it; so by the change of the matter, the action which is its quality necessarily changes.

अपि वाऽव्यतिरेकाद्रूपशब्दाविभागाच्च गोत्ववदैककर्म्यं स्यान्नामधेयं च सत्त्ववत् ॥ ६ । ३ । १२ ॥

अपि वा not so, or also; अव्यतिरेकात् by reason of the absence of diminution or augmentation; रूपशब्दाविभागात् by reason of the non-divisibitily of the words expressive of forms; च and; गोत्ववत् like the quality of being a cow; एककर्म्यं unity of an act; स्यात् is; नामधेयं name; च and; सत्त्ववत् like an animal.

12. Not so; by reason of the absence of dimiuntion or augmentation and the indivisibility of the word expressing the form, there is a unity of action like the quality of being a cow and the name is like an animal.

The author gives a reply to the objection raised in sûtra 11. He says that just as species come under one genus, so the action performed by different materials is one. There are hundred cows, they may differ; but the quality of being a cow is one; there may be several species but the genus under which they may be grouped, is one. So throwing of stone, wood or brick is one act, though there may be different materials employed in the performance of the act of throwing.

Adhikarana IV. Sûtras 13—17. Dealing with completion of the नित्य कर्म and the निमित्त कर्म when commenced by means of a substitute when the original material is not available.

श्रुतिप्रमाणत्वाच्छिष्टाभावेऽनागमोऽन्यस्याऽशिष्टत्वात् ॥ ६ । ३ । १३ ॥

श्रुतिप्रमाणत्वात् by reason of the Veda being authority; शिष्टाभावे in the absence of the material ordained; न not, आगमः substitute; अन्यस्य of another; अशिष्टत्वात् by reason of its being not ordained.

13. On account of the Veda being an authority, in the absence of the material sanctioned, no other material (shall be used as) substitute by reason of its being not sanctioned.

The adhikarana opens with the पूर्वपक्ष view which lays down that no substitute should be used in a नित्य and नैमित्तककर्म, when the original material is lost, has become unfit for use or is not available.

क्वचिद्विधानाच्च ॥ ६ । ३ । १४ ॥

क्वचित् some where; विधानात् by laying down a command; च and,

14. And some where by laying down a command.

The objector supports his view by stating that in the Veda somewhere it is stated that such and such material should be used for such and such material in a certain case; this shows that in all cases, substitutes can not be used.

आगमो वा चोदनार्थाविशेषात् ॥ ६ । ३ । १५ ॥

आगमः substitute; वा on the other hand; चोदनार्थाऽविशेषात् by virtue of the object of the command being not specific.

15. On the other hand, there is a substitute on account of the object of the command being general.

The author gives his own view; what he says is that the general character of the text that a substitute should be used in case the original is not available, is not effected by a particular text. The object of the command is the performance of a याग and if an original material is not available, it must be performed by means of a substituted material.

नियमार्थः क्वचिद्विधिः ॥ ६ । ३ । १६ ॥

नियमार्थः with the object of restriction; क्वचित् some where; विधिः command.

16. Some where a command is with an object for restriction.

The author supports his view by saying that special commands are, in some cases, made with an object for restriction.

तन्नित्यं तच्चिकीर्षा हि ॥ ६ । ३ । १७ ॥

तत् that; नित्यं permament; तत् that; च and; चिकीर्षा desire ; हि because.

17. That (statement) is permanent and because that is a desire.

The author further says that the specific statement laying down a substitute for the original material in certain cases is a permanent command and that the substitute is also a desired thing for the completion of the sacrifice.

Adhikarana V. Sūtras 18—19. Dealing with the subject that there is no substitute in default of a diety, fire, mantra and act.

न देवताग्निशब्दक्रियमन्यार्थसंयोगात् ॥ ६ । ३ । १८ ॥

न not; देवताग्निशब्दक्रियं for diety, fire, mantra and act; अन्यार्थसंयोगात् for being connected with other object.

18. There is no substitute for diety, fire, mantra and act by reason of the connection with other object.

There are two parts of a sacrifice, the general and the particular. The particular part consists of a god, the fire (which is of three kinds), the Vedic mantra and the action. About these, the author lays down that no substitute can be had. Every sacrifice has its diety; you can not have another in his place. So the same holds good in the case of others.

देवतायां च तदर्थत्वात् ६ । ३ । १९ ॥

देवतायां in the case of a diety; च and; तदर्थत्वात् by reason of its being for that object.

19. And in case of a diety, by reason of its being for that object.

The author gives a reason in support of his view. What he says is that a sacrifice is held in honour of a particular diety; no other diety can be substituted, otherwise the object of the whole sacrifice will be frustrated.

Adhikaraṇa VI. Dealing with the subject that a forbidden material can not be a substitute.

प्रतिषिद्धं चाविशेषेण हि तच्छ्रुतिः ॥ ६ । ३ । २० ॥

प्रतिषिद्धं forbidden; च and; अविशेषेण general; हि because; तच्छ्रुतिः the Vedic text about it.

20. And a forbidden material generally, because there is a Vedic text about it.

The author says that a material which is forbidden can not be substituted.

Adhikaraṇa VII. Dealing with the subject that there can not be a substitute for a master.

तथा स्वामिनः फलसमवायात्फलस्य कर्मयोगित्वात्

॥ ६ । ३ । २१ ॥

तथा similarly; स्वामिनः of a master; फलसमवायात् by reason of the connection with the fruit; फलस्य of a fruit; कर्मयोगित्वात् by reason of the connection with the act.

21. Similarly of a master by reason of the connection with the act.

The author says that there can not be a substitnte for the master of the sacrifice. The master performs the sacrifice at his cost with certain object in view *viz.* to obtain a fruit and that depends upon the sacrifice. No one can reap the fruit of the action of another; on this principle there can be no substitute for the master of the sacrifice.

Adhikaraṇa VIII. Dealing with the appointment of a substitute in the absence of any master in any सत्र.

बहूनां तु प्रवृत्तेऽन्यमागमयेदवैगुण्यात् ॥६।३।२२॥

बहूनां of many ; तु on the other hand ; प्रवृत्ते on engagement; अन्यं another; आगमयेत् may be brought in, appointed ; वैगुण्यात् by reason of the failure.

22. On the other hand when many are engaged, another may be brought in to avoid failure.

In a satra, 17 sacrificers are engaged and if one of them is dead or has fled away, then another person may be appointed, so that the required number of the sacrificers in the satra may not fail. This Adhikaraṇa is called सत्रन्याय.

Adhikaraṇa IX. Sûtras 23—25. Dealing with the subject that in a Satra, the position of the *locum tenens* is not that of a master.

स स्वामी स्यात्संयोगात् ॥ ६ । ३ । २३ ॥

स he ; स्वामी master ; स्यात् is ; तत्संयोगात् by reason of the connection with that.

23. He is a master by reason of the connection with it.

The objector says that the position of the *locum tenens* appointed in a सत्र in place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the सत्र which is essential.

कर्मकरो वा भृतत्वात् ॥ ६ । ३ । २४ ॥

कर्मकरः a servant; वा on the other hand; भृतत्वात् by reason of his being maintained.

24. On the other hand, he is a servant by reason of his being maintained.

The author gives his own siddhânta view in the present sûtra. He says that he is only a servant ; he is only to make up the number 17. The master in whose place, he is appointed, gets the fruit of the sacrifice. The number 17 in a सत्र does not produce the fruit, though it is absolutely necessary; it is subordinate.

तस्मिंश्च फलदर्शनात् ॥ ६ । ३ । २

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तस्मिन् in him; च and; फलदर्शनात् seeing the fruit.

25. And in him, seeing the fruit.

The author supports his view by another argument. He says that when one of the sacrificers is dead. the fruit of the sacrifice accrues to the original sacrificer but not to the substitute. योऽदीक्षितानां प्रमीयेत अपितस्य-फलम् ॥ "If any one of the initiated dies, his is the fruit."

Adhikaraṇa X. Dealing with the subject that a *locum tenens* is to all intents and purposes a sacrificer.

स तद्धर्मा स्यात्कर्मसंयोगात् ॥ ६ । ३ । २६ ॥

स he ; तद्धर्मा possessed of a quality of a sacrificer ; स्यात् is ; कर्मसंयोगात् by reason of the connection with the act.

26. He becomes like him, by reason of his connection with the act.

The author says that as far as the fruit of the सत्र is concerned, the position of the *locum tenens* is no better than that of a servant, because he gets no fruit of the sacrifice; but to all intents and purposes his position is that of the original sacrificer. A ऋत्विक् who is also a servant helps the master but the *locum tenens* though not a master, has all the powers of the master for the time being.

Adhikaraṇa XI. Dealing with the subject that in absence of Vedic material, another material resembling it may be substituted.

सामान्यं तच्चिकीर्षा हि ॥ ६ । ३ । २७ ॥

सामान्यं generality ; तच्चिकीर्षा the want of that ; हि because.

27. Any thing of the same class, because there is a want of it.

The author says that when any material is lost or not available, any material of the same genus may be used. This is the force of the word सामान्य in the sûtra.

Adhikaraṇa XII. Sûtras 28—30. Dealing with the non-use of another optional material in the absence of the material once used.

निर्देशात्तु विकल्पे यत्प्रवृत्तम् ॥ ६ । ३ । २८ ॥

निर्देशात् by direction; तु on the other hand ; विकल्पे in an optional (material) ; यत् that ; प्रवृत्तं commenced.

28. By reason of the direction of the Veda, when commenced with the optional material, (the material resembling it should be used).

When the Veda has enjoined any optional material, and when one of them is used and the optional material used is lost, which material shoudl

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